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VOLUME XXVII

NUMBER 4



Looking Constructively at Higher Education

The Christian College's Future

The First Five Years of the Arts Program

DECEMBER, 1941

Association of American Colleges Bulletin

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THE ASSOCIATION BULLETIN

The BULLETIN is published four times a year—in March, May, October and December. Its emphasis is on description and exposition, not primarily on criticism or controversy. The March issue regularly carries the Proceedings of the Annual Meeting of the Association. Leaders in the college world contribute to every issue.

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EDITORIAL NOTES

DOCTOR WALTER A. JESSUP, president for the past seven years of the Carnegie Foundation for the Advancement of Teaching, became president of the Carnegie Corporation of New York on November 18, 1941. He succeeded Doctor Frederick P. Keppel, who has retired as president of the Corporation after nineteen years of brilliant service. An editorial concerning Doctor Keppel's presidency by President Bird is published in this issue of the *BULLETIN*. Doctor Jessup has had a distinguished record as university dean and president, having been head of the State University of Iowa from 1916 to 1934. He has been an effective leader throughout the years in positions of responsibility in Church and State. He will continue as president of the Carnegie Foundation.

A REGIONAL CONFERENCE under the auspices of the ASSOCIATION OF AMERICAN COLLEGES was held November 10, 1941, at Wellesley College, Wellesley, Massachusetts. The theme of the Conference was *The Rôle of the Liberal Arts College in the Defense Program*. Addresses were given at the morning session by President Leonard Carmichael of Tufts College and by President Remsen D. Bird of Occidental College, president of the Association of American Colleges. At the luncheon meeting students spoke on the topic "What Are We Doing About Defense?" John C. Robbins, Jr., president of the *Harvard Crimson*, spoke for the men's universities; Joseph C. Palamountain, managing editor of *The Dartmouth*, for the men's colleges; Francis Andrews, University of Maine, and Jane Grey Wheeler, president of the Student Government Association, Pembroke College, for the coeducational and coordinate colleges and universities; and Janet Palone, president of Student Government, Elmira College, for the women's colleges. Discussion groups were held in the afternoon led by President James L. McConaughy, Wesleyan University, representing the men's universities and colleges; President Daniel L. Marsh, Boston University, representing the coeducational and coordinate colleges and universities; and President Katharine Blunt, Connecticut College, representing the women's colleges. Executive Director Guy E. Snavelly,

Association of American Colleges, presided over the discussion groups and reports. The Conference closed with a Tea at the home of President Mildred H. McAfee.

ATTENTION of college presidents and financial officers is called to an illuminating article in the *Harvard Alumni Bulletin* for November 1, 1941, entitled "The Threat of Falling Incomes in our Universities." The article is accompanied by interesting charts showing the trends in change of types of endowment investment over the past ten years.

TIME INC. has recently published **THE U. S. COLLEGE GRADUATE** which is a statistical report on the status of living U. S. college alumni and alumnae. It tells who they are, how and where they live, what they earn and at what work. The study is an economic approach to measuring the social dividends yielded by the liberal arts and is also a beginning to a larger continuing examination of the function of higher education in the workings of a democracy. The chapters listed under the "main findings" are: (1) The Primary Determinants—Age and Sex, (2) Family Status and Home, (3) The Geography of Education, (4) The Graduate Bloc as a Working Body, (5) Earnings of the Graduate Bloc, and comprise Section I of the book. In Section II are the "details in close-up": (1) The Alma Mater—Co-educational Colleges, (a) Technical and Professional Schools, (b) College Endowments, (c) "The Ivy League" and the "Big Ten"; (2) The Kinds of Degrees Received; (3) Residential Geography of the Graduate Bloc. The appendices include: Methodology of this Report, Statistical Supplement and a List of Cooperating Colleges and Universities. This report is of tremendous value to all having an interest in education.

THE AMERICAN COUNCIL ON EDUCATION last year established the Committee on Materials of Instruction for Teachers in International Relations, composed of outstanding social scientists, and charged it to prepare impartial, authentic and useful material which might be integrated into the curriculum. Two pamphlets have been issued. **THE TEACHER AND INTERNATIONAL RELATIONS** is a document which outlines a point of view for teachers in this country during the crisis and suggests

methods which may aid them in doing a better job. **AMERICAN ISOLATION RECONSIDERED** is a resource unit which traces the history of American neutrality from 1793 to 1941 and points out the issues involved in the decision we have faced about peace and war in 1812, 1914 and 1941. It includes more than 60 pages of the original documents related to these issues, from the neutrality proclamation of 1793 to President Roosevelt's message to Congress in July 1941. These materials are invaluable to teachers and students in considering the present and future status of American policy. There is also a section suggesting activities for teachers and students and a compact classified bibliography.

IN BETWEEN the period of the story-telling naturalists and the appearance in the Nineteenth Century of scientists who realized that observation, classification and verification must always precede deduction, lay the one described by William Martin Smallwood and Mabel Sarah Coon Smallwood in their book **NATURAL HISTORY AND THE AMERICAN MIND**, the one in which natural history blossomed as a cluster of sciences, a grand aggregate of knowledge. This is the story, and told for the first time, of these early American naturalists and their influence upon the cultural life of the American people. As such, it tells of the development in America, up to about 1850, of the evolutionary sciences. The end of this story, therefore, comes at that point at which the forerunners of the modern scientific specialists appear. As a contribution to the story of American culture this work will bear much examination. Published by the Columbia University Press as Columbia Studies in American Culture, No. 8.

THE GUIDE TO LIBRARY FACILITIES FOR NATIONAL DEFENSE, prepared under the direction of a joint committee set up by several national library associations and edited by Carl L. Cannon, is a revision of the preliminary edition issued late in 1940. Holdings of approximately 800 libraries insofar as they relate to national defense subjects are described. Joint Committee on Library Research Facilities for National Emergency, American Library Association, Chicago.

COMING OF AGE by Esther Lloyd-Jones and Ruth Fedder is designed to be a kind of guide book for young people between the ages of sixteen and twenty-five. The authors have made

clear and understanding analyses of the major problems which face older adolescents in our modern complex world; such as behavior and personality development, family adjustments, relationships with the opposite sex, vocational choice, "getting the most out of college," developing a philosophy of life. They also offer general and practicable solutions. Throughout the book there are groups of interesting quotations from individual students which give emphasis and color to the topic being discussed. There is a valuable topical bibliography. The publisher is McGraw-Hill Book Company, New York.

RADIO'S LISTENING GROUPS — *The United States and Great Britain*, by Frank Ernest Hill of the American Association for Adult Education and W. E. Williams of the British Institute of Adult Education is a pioneer work. Herein is presented the first study of the groups that gather, both in England and in the United States, by loud-speakers to listen to programs of an educational nature. How these groups operate and behave, the numbers of them that exist, their program preferences and the methods of presenting programs—all of the information of this sort available to these researchers is set forth. The conclusion is that there is available, via the radio, a new and powerful pedagogical technique. All educators and broadcasters concerned with the problem of education in radio will find much practical information in this book. Columbia University Press, New York.

THE BEGINNINGS OF ELMIRA COLLEGE from the pen of Gilbert Meltzer is a little volume telling of the history of that institution during the years 1851-1868. It is a complete, scholarly, well-written, most entertaining record.

AS A PART OF ITS 75TH ANNIVERSARY CELEBRATION, the University of New Hampshire has printed its history. The book (*THE UNIVERSITY OF NEW HAMPSHIRE: A HISTORY*—The Record Press, Inc.) tells of the life of the university from its founding at Dartmouth through the early years at the Hanover institution; the philanthropy of Benjamin Thompson; the move to Durham; the administrations of the early presidents, Murkland, Fairchild and Gibbs; New Hamp-

shire and the World War; developments up to the change of the name in 1923; the securing of the State Mill Tax and a concluding chapter covering the last fifteen years. The evolution of public interest in the educational needs of the state can be traced through the pages of this volume. *The University of New Hampshire: a History* is the story of the life of an institution born of a democratic idea, nurtured in the true spirit of democracy and dedicated to the service of the people and the state to the end that democracy may realize and maintain its highest ideals for the good of mankind.

“WAR IS A REALITY IN OUR TIMES, and the nations cannot escape it by refusing to think about it. The less thought they devote to this unpleasant reality, the more they will suffer from it. Since preparation for war and actual warfare present important economic problems, economic analysis has to be applied; economists must attack these problems. The more successful their analysis, the greater will be their contribution to efficient action in a national emergency.” Professor Horst Mendershausen makes this statement in the *Preface* to his book, *THE ECONOMICS OF WAR*, published by Prentice-Hall, Inc., New York. This is a very timely book and covers every phase of the subject. It outlines what a warring nation or a nation preparing for war needs. The economic situation of neutrals is explained and foreign trade and shipping in wartime are discussed. There is also a very important section surveying a nation emerging from a war. Many charts and diagrams illustrate the text.

COMPOSING STICKS AND MORTAR BOARDS is a little book about college printing which is “the offspring of a printer who loves his craft and of a small group of men who find joy in the labors of a university campus.” This printer is Mr. Earl Schenck Miers, Manager of the Rutgers University Press and he has outlined “a useful set of instructions as to what the well-dressed catalog, and related publications, will and will not wear.” There is a fine Glossary and Bibliography. The Haddon Craftsmen, Camden, New Jersey.

THE STRATEGY OF JOB FINDING by George J. Lyons and Harmon C. Martin presents practical, detailed material offered

as a guide to the job seeker in the selection of a vocation, the development of a successful interview technique and the obtaining of a career job. Whether the person is a novice or experienced, this book gives a tested method for finding the right job. The technique outlined has actually been put to the test among job seekers and has been checked with authorities in business and industry. There is ample discussion of such important subjects as: the letter of application, attention-winning devices, planning a job program, telephone technique, classified advertising, salary discussion, the importance of personality and the strategy of the follow up. Published by Prentice-Hall, Inc., New York.

BUILDING GOOD SENTENCES, a workbook designed by Lauren Alfred King, is an extremely useful reference and review book for students deficient in knowledge of sentence structure; of standard usage in grammar, diction and punctuation; and of the common methods of varying sentence structure. A series of exercises comprises approximately half of this manual. The publisher is D. C. Heath, Boston.

JUST AMONG FRIENDS from the pen of William Wistar Comfort, president emeritus of Haverford College, provides a fascinating chronicle of successful Christian social progress. It is "a revealing study of three centuries of progress through the Quaker way of life. The author demonstrates the Friends' source of strength, and outlines their inward philosophy of life. He then pictures their outstanding contributions to the causes of education, the ethics of business and the social order, and to war relief and peace." The publisher is The Macmillan Company, New York.

DEMOCRACY AND SPORT defines the real purposes of sport and shows how they go hand in hand with the fundamental principles of democracy. The author is John R. Tunis and the publisher, A. S. Barnes and Company, New York.

THE HISTORICAL DEVELOPMENT OF STATE NORMAL SCHOOLS FOR WHITE TEACHERS IN MARYLAND has recently been published as Contributions to Education, No. 824, of Teachers College, Columbia University. Mary Clough Cain is the author.

HOW TO GET A JOB AND WIN SUCCESS IN ADVERTISING written by Walter A. Lowen and Lillian Eichler Watson has as its keynote "know your goal and head for it." It gives a brief history of advertising and a survey of the part it plays today as a social and educational force. Every phase of advertising is explored and questions answered. In the appendix, forty persons prominent and successful in advertising tell how they got their start in advertising and give helpful outlines of the jobs in advertising and the qualifications necessary for success in them. The publisher is Prentice-Hall, Inc., New York.

M. LAFAYETTE HARRIS, president of Philander Smith College, has written a compact little volume entitled **THE VOICE IN THE WILDERNESS** in which, in a series of papers, he sets forth his convictions regarding education as a reply to Dr. Robert M. Hutchins' book, *No Friendly Voice*. The author believes that in education "more attention should be given to the cultivation of the emotions and the 'whole person' in order that he might become a contributor to the social good." He feels that the purpose of education is something more than sharpening the intellect. For him religion must not and cannot be separated from education. The two go hand-in-hand. Published by The Christopher Publishing House, Boston.

ACCREDITATION REQUIREMENTS FOR JUNIOR COLLEGES is a Wall Chart (Size 24" x 38") prepared by Walter C. Eells and published by the American Association of Junior Colleges in July, 1941. It shows in compact form the essentials of accreditation requirements for 38 national, regional and state agencies and enables one to see at a glance the similarities and also the differences in the latest revisions of junior college standards as set forth by these agencies responsible today for the accreditation of more than 500 junior colleges in all parts of the country.

CONVERSATIONAL SPANISH FOR ARMY AIR FORCES OF THE UNITED STATES is an excellent text based primarily on the most frequently used words of the Spanish language, as revealed by a survey of word counts made by authorities in the field. The volume has been written by Solomon Lipp and

Henry V. Besso of the Air Corps Spanish Project, Work Projects Administration and published by Hastings House, New York.

EDUCATION FOR DEATH relates in a startling manner the making of the Nazi. In order to understand the fanatical zeal with which the average Nazi lays down his life for the Fuehrer, one must have insight into an educational system which, as an auxiliary of the German army, governs his life from early childhood with an iron discipline. It is this education for a life of Might and Power with which Gregor Ziemer is concerned in the present volume. He has done an admirable piece of work. Oxford University Press is the publisher.

CREATIVE GROUP WORK ON THE CAMPUS is a sociogenetic study of certain aspects of student life in two institutions of higher learning: Stephens College and Stanford University. The book not only describes and illustrates the how but shows the why of creative group work on the campus. Published as Contributions to Education, No. 830, Bureau of Publications, Teachers College, Columbia University. Louise Price is the author.

SOcial NORMS AND THE BEHAVIOR OF COLLEGE STUDENTS by J. Edward Todd has been published as Contributions to Education, No. 833, by the Bureau of Publications, Teachers College, Columbia University. It deals with in turn the following topics: The Cultural Setting and the Development of Personality, The Pattern of American Culture, The Dynamic Character of Personal Values, Personal Values and Values of the Culture, Implications for Higher Education. There is a helpful Appendix and a good Bibliography at the close.

EDUCATION IN THE UNITED STATES by Edgar W. Knight brings up to date (1941 copyright) a successful historical survey of education in this country. Written in an easy narrative style, this book gives the student and teacher a broad general view of education in the United States. Its concern is the origin, progress and problems of American education, with special attention to trends and issues during the past three or four decades and more particularly since 1929. It is based on the most substantial experimental and research work in the field. Published by Ginn and Company.

THE PRINCIPAL AT WORK from the pen of George C. Kyte presents definite guidance with respect to all the major functions of the second oldest professional position in the school system—the elementary-school principal. The book suggests how the principal should proceed as a constructive professional leader in the school and community. It abounds in concrete illustrations of procedures and examples of sound practices. Published by Ginn and Company, New York.

REFERENCE BOOKS OF 1938-1940 by Constance M. Winchell, Reference Librarian of Columbia University has been printed. It is the Second Informal Supplement to *Guide to Reference Books* (Sixth Edition) by Isadore Gilbert Mudge. American Library Association, Chicago.

"EVERY GROUP CONSTITUTES A LABORATORY in which students may learn 'how to interact and co-act better.' " In **GROUP ACTIVITIES IN COLLEGE AND SECONDARY SCHOOL** Dr. Ruth Strang has effectively assembled and evaluated the literature and research that are available on the technics, nature and values of group work. All types of student organizations are included and discussed. This is the fourth in the series of summaries and investigations being made by the author on various aspects of personnel work. Harper and Brothers, New York, are the publishers.

THE PRODIGAL RETURNS by Harold Garnet Black is a skillfully written story of the Parable of the Prodigal Son. The prodigal here depicted is such as one might well conceive today, and over above its story interest the lesson of sin, repentance and forgiveness will remain as a vivid impression on the minds of readers, young and old. Fleming H. Revell Company, New York.

THAILAND—THE NEW SIAM by Virginia Thompson is an excellent and thorough study of a nation that for centuries displayed the pomp and splendor of an absolute monarchy and has in the last decade become a very vigorous member of the democracies of the world. It is issued under the auspices of the Secretariat, Institute of Pacific Relations: International Research Series. Miss Thompson, who is an authority on Southeast Asia,

presents a wealth of information on Siam, or Thailand, in the South Pacific—a region of increasing importance in current affairs. Beginning with a history of the Thai people, the book contains a discussion of the social aspects of both the ancient and the modern nation; the country's basic industries; the development of public works, education, religion and literature. All educators should be indeed grateful for Miss Thompson's scholarly contribution. The Macmillan Company of New York is the publisher.

IF WE ARE TO HAVE A NATION OF FREE MEN, we must have a nation that is at home in the world of ideas, a nation well-informed, a nation able to profit from the lessons of history, a nation that does not shrink from critical thought, a nation that reflects on ends or will or means.—Dr. William P. Tolley, president of Allegheny College, Meadville, Pennsylvania.

“WHILE THE ANNUAL REPORT OF A UNIVERSITY for the year just ended must give considerable emphasis to new services—aid in the national defense program—and while the university is under obligation to do its full share in these activities, nevertheless the first business of an educational institution is *education*; furthermore, to sustain that educational program at the highest possible level is more important now than ever.”—Excerpt from the *Annual Report, 1940–41*, of President R. A. Kent, University of Louisville, Kentucky.

“IT IS MY FIRM CONVICTION that the United States should abandon the policy of drift and the psychology of passive defense which has characterized us for the past two years and without qualification or mental reservation marshal the full strength of our national power against a totalitarian Axis, in such ways and with such resources as are most likely to assist to a prompt and unequivocal victory those nations now at war with her. This conviction is not dictated by any sentimental regard for other nations; it springs from the realization that our national self-interest, in fact the survival of America as we know it, demands it.”—Excerpt from the *Opening Address* by President Harold W. Dodds, Princeton University, New Jersey, September, 1941.

SPEAKING AT THE FORMAL OPENING EXERCISES of the sixty-eighth school year at St. Olaf, President Boe reviewed the twenty-three years of his administration at the College.

The years had certainly demonstrated that we live in a changing world. Each year had brought its own particular problems: the subordination of colleges and universities all over the land to army officials and army regulations during the hectic days of the first World War; the post-war "let-loose" spirit as men from the army dribbled back into college life; the frenzied Twenties, when money and speculation became the temporary god and mode of life of the American people; the shock of the depression; and now, finally, the pressing problems of all types of educational institutions as America totters on the brink of another war.

"We may lay war aside for things that are larger, life as a whole," said President Boe, "still we are anxious as we sail into uncharted seas. The problems are never repeated in just the same manner; the past has, nevertheless, lessons to teach. The forms of things matter little; the real values are intangible. Life in the final analysis depends on the spirit that each man has within himself. A man may walk on the heights or in the bottom of the valley; he can only go on as long as he has the spirit within." President Boe urged that St. Olaf continue to be a "City set on an Hill," where men and women are not carried away by mob rule or mob psychology. He asked that St. Olaf remember that which humanity seemingly has forgotten, that "Glory to God" precedes the promise of "Peace on Earth."

Welcoming old and new students and faculty members, President Boe asked that this might be a "year of good-will and love for one another," and that "love might dominate when nerves became tense." In concluding his talk, he said: "Out of the experience of these years, as I review their ups and downs, hard days and better, I have come to realize that whenever we had the spirit, it made very little difference whether we walked in the Twenties or in the days of depression." In the minds of all who heard him, Dr. Boe implanted the idea that the principles back of a Christian college and a Christian life remain the same regardless of outward circumstance. "It is the spirit within man that finally determines the issues of life."—Excerpts from the *Opening Address* by President L. W. Boe as reported in part in *The Manitou Messenger*, St. Olaf College, Northfield, Minnesota, September, 1941.

NO ONE TODAY, even if he desired to do so, can get away from the anxiety of the present or the uncertainty of the future. Some are asking how we can justify an interest in mere culture when the world is in the throes of a terrific revolution that may

even demolish the structure of our civilization, when a cataract of incendiary bombs is falling and burning the house over our heads. Undoubtedly, the immediate urgent demand is to stop the bombing and put out the fire. Every institution of a free people must devote itself with insistent energy to this imperative task. But none must forget the obligation to the world in that day when the ruthless dictators shall have met their merited doom and mankind shall turn from the science of war to the arts of peace. It is unthinkable that the curse of war shall continue indefinitely or that men and nations shall inevitably be divided into two classes—masters and slaves. Never in all history has brute force gained a lasting victory over intelligence and good will, and we do not believe, despite all the malevolent efforts of our modern Attilas, that the real values of our civilization will be obliterated.

Maintaining a vital program of Christian Education in an increasingly pagan society is a rugged undertaking. It is easier to teach subjects than it is to teach persons how to live and labor on the higher levels of life, especially so when our church people seem to be obsessed by the materialistic goals of education. The apparent acceptance by churches, parents and youth of a philosophy or education whose major aim is only to teach young people to earn rather than to live, or to acquire knowledge regardless of how they use it, surrenders the Christian college to an unequal competition with publicly controlled institutions which are supported by taxes. The church colleges cannot and do not really need to compete with tax-supported institutions. They have a unique task of their own which is much more exacting and which, if well done, merits the support of wise citizens and devoted people who know the values of religion in education, who are interested in developing the whole personality.

—Excerpts from *Annual Report of the President*,
President Charles E. Diehl, Southwestern,
Memphis, Tennessee, October, 1941.

FREDERICK PAUL^{*}KEPPEL

REMSEN D. BIRD

PRESIDENT FREDERICK P. KEPPEL of the Carnegie Corporation has retired from the responsibilities of this important highly effective office. During the years of his direction of this benevolent institution he has been a great leader. His vision, broad sympathetic interest, unfailing and infectious good humor, practical good sense, and his many and patient services from which all colleges directly or indirectly have benefited are known to all "to whom these presents may come"!

Along with the established qualities of his character, it probably was a good thing that somewhere along the road he should have occupied "the dean's office." That is a valuable disciplinary experience for any man and especially one who is called upon to parcel his moments with the greatest discretion that they may advance learning and promote the general welfare.

Environmental influence among the artists of the world and the inevitable discrimination developing therefrom are to be noted and recognized in his counsel. A great step forward in the enrichment of education through the expanding departments of music and art was made in the American college world because of him.

The extension of knowledge, through the support of the scientific techniques, institutions and personal forces, during his incumbency is obviously one of the great accomplishments of the Carnegie Corporation and its various interrelated boards and agencies. A wonderful and inspiring story is revealed as one reads the calm statements and reviews the statistics of the various Carnegie reports, how through all the appropriations and counsel the concern for so-called scientific truth is human welfare and human regard and the uniting philosophy of a humane, generously bestowed leader.

Because of my office as President of the Association of American Colleges, I may write this statement of our praise and gratitude, knowing that I phrase our general estimation and regard.

I do it a little fearful, realizing that Dr. Frederick P. Keppel is one not especially interested in personal recognition and honoring and likely to be even a little embarrassed by the frank statement of appreciation herein made.

But I take the chance.

HIGHER EDUCATION IN A HURRY*

ALAN VALENTINE

PRESIDENT, THE UNIVERSITY OF ROCHESTER

IN the past some Northerners have come south with only brass to offer, and have gone home again with gold. They have rarely been invited guests, and I do not know whether to be more pleased at your invitation or frightened at my temerity in accepting it. I find no reason why you should solicit my imported platitudes, unless it be that your committee has confused my tiny native endowments with those of my University. Even large endowments now yield but small returns, so nothing worth your attention can be expected from my own little ones. Like my predecessors, I am certain to take away more than I bring.

Yet I am encouraged by the perceptive realism of your president. He suggested that I speak on the imponderables of education. My dictionary tells me that imponderable means without weight or gravity, which is precisely how Dr. Tigert envisaged my remarks. I assume he will not be disappointed, but I fear you will.

Imponderables are really issues whose gravity we have not yet measured. There are many such issues in higher education now. When I graduated from college I still found it difficult to deal with two unknowns, but in my present occupation I am surrounded with dozens. With many of them you are familiar, and the present "emergency" has added not only to their imponderability but to their number. We wrestle daily with these protean forces, but that very struggle leaves us little time to identify them or to observe the fortunes of our efforts. What are those forces and what is their cumulative effect on higher education?

First let us look at them as they were through the 1930's, and then try to see what new factors have come with the "emergency." In this attempt, I make bold to assume that your problems in the South are very like those of universities further north.

During the past decade internal conflicts in American higher education have centered about a few general concepts. One has

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to do with the issue of higher education for culture versus higher education for vocational use. This conflict has taken several forms, created various shibboleths, and been fought on several fronts. Sometimes it has appeared in the general contrast between public and private institutions. In general the public institutions have advanced training for practical usefulness, and the private ones have defended the tradition of training for cultural usefulness. Sometimes the conflict appears as one in which the undergraduate liberal arts college measures its case in contrast with the more diverse objectives of the large universities. The old guard professes to see in this diversity a broadening down from precedents to cultural decadence. Another aspect of this conflict might be described as President Hutchins versus the contemporary world. At last reports, the public was groggy but the contestants still in the ring!

In the shifting fortunes of this controversy several factors grew in importance during the 1930's. All of them moved, directly or tangentially, toward vocationalism. One was the depression, which forced many more young people and their parents to demand a college education which would help to get a job. Another factor was public demand that higher education make itself more useful to society in terms the man in the street could appreciate. "Come out of your ivory tower and justify your value to society," shouted the speaker at the Chamber of Commerce, often meaning, "Professor, show us how we can reduce taxes, or make larger profits—or at least some profits—or produce good citizens, meaning men just like me!"

Meanwhile, the professions were increasing in number and in the rigor of their apprenticeship requirements. Quantitative and qualitative standards were raised by professional societies in such fields as teaching, engineering, chemistry and nursing. Occupations such as business administration and journalism, not hitherto considered professions, attempted to gain professional standards, establishing apprentice standards that meant more pre-professional training in undergraduate years. By these influences students and teachers have been led to accept concepts more vocational and less cultural than was at first realized.

Science meanwhile was making rapid and impressive strides. Long the heir apparent in higher education, science became in the

1930's the prince regent as well. Science professors were likely to be getting the largest salaries (they could always get more in industry); science department budgets were comparatively larger (they had to have expensive equipment); young scientists secured most of the graduate fellowships (they were needed to assist in laboratories); leading scientists were allowed more time for research by doing less teaching. Industry began to recognize and even support academic scientific research. Exponents of liberal arts might urge the merits of pure culture, but even undergraduates could see that science was in the preferred position—in employment possibilities, in university budgets, in public interest, in industrial support. The progress of science has been magnificent, and I would not want anyone to think that I regard that progress, in itself, with anything but admiration and approval. But since science is professional in training and chiefly concerned with phenomena of matter, its advance constituted one more factor on the side of "applied" specialist preparation in its conflict with traditional culture.

A second conflict in the 1930's was between those who stressed mental discipline and those who stressed student interest, as the essential ingredient of education. In their extremes, one could be called the education through pain theory, the other the education through pleasure theory. Most traditionalists felt that pain, or at least perspiration, must be endured when necessary in the pursuit of formal learning. They believe that strength of character often came through the grim completion of a necessary task. Most progressives urged that the student really learned only what caught his real interest. This meant that the chief problem of educators was to devise new beguiling methods to awaken student interest in important things. This "interest" school was less concerned with content and more with student reaction than the "discipline" school. One side said, "It is good for the student to have to do, occasionally, what he does not enjoy," but this sometimes meant in reality that anything unpleasant was considered to have special virtue. The other side said, "The student learns only when he becomes interested in what he does," but in practice this occasionally resulted in letting students do only trivial things because they were pleasant. This conflict was more than an occasional skirmish between the College Entrance Exami-

nation Board and the Progressive Education Association, or between the Ivy League Colleges and Teachers College, Columbia; it was a nation-wide controversy with infinite variations, with sabotage, guerilla warfare and figurative parachute landings. One of its variations was between those who regarded education as consisting chiefly of classroom learning and those who were willing to adapt the pursuit of knowledge to the development of "complete and well-integrated personalities." Another variation centered about the ends of education. In general, the older schools and colleges, many of them private in ownership, restricted in enrolment and not inexpensive, professed to "educate for leadership." They did not state precisely whether by this phrase they meant that they intended to find unusually able young men and train them to be leaders, or to admit the sons of economic leaders and train them to be men. Younger institutions, chiefly public and often larger, less selective and cheaper, professed as their objective the preparation of the next generation to "understand and become useful in life as it is." "Too aristocratic" was the charge they hurled against the selective school men. "But your policy results in lowering standards to a dead level of mediocrity," was the criticism in reply.

Of one aspect of this difference in objectives we may hear more. Most educators are sufficiently busy in the effort to prepare their students to find some place in the world as it is. Some educators go a step further. They say, "It is our obligation to help shape anew the political and economic structure of the world to come. Since we are few in number and may not live long, we must show our students why and how they should create the brave new world we think would be nice." You will favor their objective only if you too think their brave new world would be nice!

Higher education used to condition openly toward established religion. The emphasis now is upon "character," with only vague religious connotations. "Character" is to be developed so that this college generation will not be "radical" or gamble on the stock market as our generation did. "Character" is usually urged as an ingredient of good citizenship, training in which is urged upon the colleges by public opinion. Curiously enough, in politics as in football, it is usually the losing side that begins to talk about character. Republicans are much more concerned

about character in youth today than they were in 1920. Then they wanted voters only to be normal. By 1944 they may be satisfied if voters are still voters.

Many colleges were hesitant to embark upon citizenship training of the type urged, for they realized the danger of thus creating nothing but conformists. They recognized that what some community spokesmen wanted was simply young people who would "think right and vote right" by party standards. But most educators agree that colleges must not spawn irresponsibles, and should become more effective in developing students with real character and civic responsibility.

These were at least some of the main currents in higher education before the present "emergency." How will the "emergency" itself affect educational thinking and procedures in our colleges? The answer depends upon how great the "emergency" becomes. If the whole structure of our society is to be shaken or twisted by war, the reaction upon education will be profound. For already America's war effort has notably affected the imponderables in higher education. The effect has in general been to accelerate and intensify changes already under way.

In the conflict between culture and practicality, war needs operate on the side of the practical and immediate. Research programs of universities have been greatly stimulated and very considerably financed by government defense agencies. But the stimulus has naturally been toward motivated and not toward "pure" research. It has also been largely scientific and technological, with some encouragement to the social sciences. But the humanities, art, literature, philosophy, the basis of any civilized culture, have advanced not at all from the defense effort, and have therefore relatively declined. One sees no possibility that any aspect of the "emergency" will operate to alter this continuing loss of support and prestige, relatively, by the humanities.

The humanities suffer another comparative loss, in the fact that defense has greatly strengthened the expansion and acceptance of vocational work in colleges and universities. This acceptance may be based on the fond hope that its development is a temporary emergency measure, but once established in colleges, vocationalism is not likely to be abandoned when peace comes. Much of this new training is financed by government, and both

public and college will be reluctant to give up a helpful subsidy. Aeronautics, engineering defense courses, nursing, nutrition, public health, scientific techniques (and expensive equipment for all of these) assume an ever larger proportion of the total university program and effort. More and more college students are naturally seeking what amounts to purely vocational training: to assist in scientific research, to assist in defense production, to take the place in technical work of others so engaged. None of this work has either culture or human understanding as its main objective, and since much of it is done in professional school or extra-mural extension units, the liberal arts college, its work and ideals, is forced further into the background.

Since the last war, American higher education has recognized and developed the whole field of vocational guidance. Stimulated by the Army psychological tests of 1918, colleges have established and maintained their own testing bureaus to determine the special aptitudes of their students. They have appointed vocational guidance officers to help students plan their college work along lines that will make them immediately useful in terms of self-support. They have created placement bureaus to secure jobs for their graduates. The annual reports of many presidents devote pages to these extra-curricular services.

This is extremely helpful, both to students and to industry, and its value is not decried by me. But the implications upon the liberal arts tradition are not always fully recognized. The testing programs have not been concerned with a student's cultural objectives except as incidental to his vocational ones. The placement bureau has naturally been concerned with fitting college men to available jobs. It has sometimes been greatly concerned with coaching students what to say to employment agents of large companies. What students are sometimes told to say may get them past the employment men more easily than past St. Peter! As an educational ideal usefulness has again taken precedence over cultivation, and the new "emergency" accentuates this trend.

Meanwhile, higher education has shown increasing concern with its public relations. This audience is familiar with the reasons why colleges and universities have tried to make the public more familiar and sympathetic with their contribution to social wel-

fare. The practical reasons are good ones, though the practical methods are not always beyond question. But regardless of the necessities or the merits of this conscious and energetic descent from the ivory tower, the efforts to improve public relations have not resulted in the strengthening of the humanities. The steps taken by colleges to further social approval have naturally been in the directions that the man in the street could quickly see and appreciate. Such appeals have been in terms of new courses in practical fields, in the popularization of science and technology, in useful contributions to defense and practical community welfare, in public entertainment through popular lectures, popular broadcasting and popular athletic contests. Few colleges, for practical reasons, have chosen to strengthen their programs in philosophy, history, literature, the fine arts or the classics, in order to "justify higher education to the American public." The real trends of higher education can be discovered in university budgets; it is there that the curious can observe what aspects of higher education have been granted additional support, and what functions have been barely maintained or even curtailed. This may not indicate the true educational ideals of trustees, presidents and deans, but it tells a story at least of how ideals have been tempered to existing situations. That story will in retrospect become the history of American higher education.

The future historian of American higher education may write something like this: "In the period from 1930 to 1945, the ideal of the four-year undergraduate course in liberal arts as a broad training of the mind and spirit was not strengthened. The ideal of sufficient detachment from worldly affairs to insure perspective on permanent values was not advanced. Emphasis on research, technology and specialization (in which great forward strides were made) tended to minimize the importance of developing great teachers who were also human influences upon the lives and ideals of students. In spite of constant studies and devices to bring back Mark Hopkins and his log, student-teacher relationships became more crisp and more impersonal. Successors of Copeland, Osler, Kittredge and Phelps did not appear, or if they appeared, they were not so highly valued by an educational system always in a hurry. While adapting techniques to bring teacher and student closer together, while making nostalgic

speeches about the importance of broad human culture, educators were following lines of force that moved their institutions toward quite different goals."

It seems unlikely that influences so firmly established and still gaining headway will cease to operate after the "emergency" is ended. For those trends are cumulative; as they develop they also leave their mark upon educational thinking. What has been accepted as a legitimate emergency function is not likely to be rejected as illegitimate when the original reasons for acceptance have passed.

It would appear that vocational institutions of high quality will continue to flourish, even beyond the demands of emergency production. An industrial public which has discovered the industrial advantages of a skilled labor reserve is not likely to change its thinking quickly, even if the market for skilled labor becomes over-supplied. For similar reasons, large universities offering a variety of "service courses" will continue to offer them, and such "service courses" will not become less influential in educational councils, and the liberal arts, whether as part of a university program or as a separate small college, will continue on the defensive.

The balance of power within college faculties will be affected by these changes. The influence of professors upon one another is partly determined by the number of their students, the size of their own salaries and their department budgets, the allowances for their research, and the extent of their extra-mural prestige. Twenty years ago many faculties were led by professors of English, history, classics and philosophy. Scientists and engineers were less prominent and certainly less vocal in the inner councils, but since even faculties have class distinctions, the faculty of 1950 may have as its aristocracy the scientists and engineers, as its upper middle class the professors of economics, government, psychology and sociology, as its lower middle class the teachers of law, history and pure mathematics. The faculty proletariat may consist of professors of language, literature, classics, philosophy, religion, fine arts and music. These latter, having become a proletariat, may also become radicals. They might begin to teach their subjects with an aggressive, fiery enthusiasm, astonishing to contemplate today! They might even start a revo-

lution with the radical slogan: "College students must understand life as well as things."

But it is absurd to predict one revolution while the previous one is still in progress. We see technical fields of study driving out the old aristocracy, and this social readjustment is already recognized by intelligent college students. The military needs of our nation have augmented this distinction. All potential engineers, research scientists and doctors are likely to be granted military exemption, and if called to service are rightly placed in special positions. This is as it should be, but the students of the humanities, ironically enough, are called to immediate service in the rear rank of the infantry. This is their reward for their interest in humanity!

There is no need to remind you of the special difficulties of privately endowed colleges, for they are patent. They have tried to cope with reduced income from endowments and from students. They are now frontally attacked by a public undervaluation of the traditional culture they profess. They are now faced with an attack from the rear as well, in terms of increased costs of food, labor, coal and services. They will be faced with higher salaries for their science professors at least, for the market price for good scientists is mounting daily. Such colleges cannot increase their charges to students and still retain their students. And when the public begins to pay its tax bills and, in the pain of that effort, forgets what the local college has done for the community, private colleges may also be faced with taxation. If that materializes, the greatest traditional stronghold of liberal culture in America will be lost.

These are the forces which are shaping American education. They cannot be ignored; they must at least be recognized. They cannot be resisted, but they may at least be directed. They are neither good nor bad, but like most natural forces they are amoral—capable of being turned to exalted or degraded ends. I have tried to present the direction in which those forces are moving. Perhaps as you look upon that picture, you will call it good, but if the picture does not please there is need to bestir ourselves. Otherwise, we must administer higher education only in the fashion that a puppet government administers, becoming either acceptors or defeatists. If my diagnosis is correct, the educa-

tional ideals which these forces, uncontrolled, will implement, are ideals far different from those which we have inherited and which many of us profess. Somewhere between the doctrine of useless culture and the doctrine of cultureless usefulness our true objective lies. We can do little individually, perhaps we could do much collectively.

But there are real hurdles in the road to collective action. Each of us here feels a heavy responsibility for the institution he helps to direct. His loyalty to higher education is expressed through his loyalty to that institution. He struggles to protect its interests by maintaining its enrolment, enhancing its prestige in academic circles, strengthening its recognition by the public, and keeping abreast of new developments in education. But sometimes to maintain its enrolment we initiate "service courses" of which we do not really approve. Sometimes to enhance its prestige we embark on new projects which have more window dressing value than intrinsic merit, occasionally simply because a rival college has so embarked and we must not fall behind. Sometimes to gain public good will with its highly desirable concomitants, we adjust the ideals of our institution downward to the level of a less thoughtful public, producing semi-academic or athletic spectacles, more popular than appropriate. Sometimes we show that we are abreast of new movements in education by being tolerant of ideas inconsistent with the ideals we hold. We do these things, if we do, because they seem necessary to the interests of the college or university we serve and love. But are they really in its interests? Is it ever true that in higher education—that extremely idealistic concept we have inherited—the end justifies the means?

Some years ago a very distinguished university president, nearing the end of his career, gave me a kindly warning against the youthful mistake I am now making. What he said, in effect, was this: "Remember that to the young education has always seemed in a bad way. There has not been a year in the last twenty when some eager and well-meaning young man has not agonized to me over the imminent disaster of our universities. Yet," said he, "in my time I have seen in America the greatest development of higher education the world has ever known. Console yourself by remembering that Adam probably said to Eve as they from

Eden took their solitary way, 'My dear, we are living in a time of great social change and our institutions are crumbling about us.' "

I accept the reproof, but with qualifications. We have seen our world disintegrate with devastating speed; we have learned from observation the dangers of "too little and too late." We cannot postpone whatever efforts we should make to justify our guardianship of higher education. Do we not owe it to the public trust we hold to proclaim more loudly and effectively the nature of our faith and the reasons for our alarm? If we believe in democracy we must believe in the ultimate ability of the American people to choose and support wise measures and wise leaders, in education as in politics. They will do so only when the issues and the remedies are clearly and repeatedly placed before their understanding. We are not men of little faith, but do we bear ourselves like men of great faith? America will not forgive us if we follow a policy of relative silence and appeasement until it is too late. Can we not achieve more effective collective action, without sacrificing individual integrity? The only alternative is to coast upon the wave of the future. I sometimes fear that is exactly what many of us are doing now.

In my first sentence I warned you that I might come with only brass to offer. It has taken brass to present such obvious history, such questionable prophecies and such unbecoming exhortations to so distinguished an audience, one that has earned a more entertaining evening. But to bring you eloquence or humor, even if that were possible, would be to carry coals to Birmingham. Even brass has its value in our defense program, and I have given my best of that commodity. Profiting by the exchange, I shall take northward with me a chastened sense of the size of our task and the extent of your achievement. Southern universities have had to suffer much and so have learned much.

Experts in endurance, you can teach us who have trodden easier ways how to face and master the problems of today and tomorrow. From that mutual effort will come even closer understanding and even stronger unity.

TOWARD SURVIVAL*

ROBERT C. CLOTHIER

PRESIDENT, RUTGERS UNIVERSITY

IT is proper on a commemorative anniversary like this, that we should pay our tribute to the founders of the institution and to those who, down the years, have created and given expression to the intellectual and spiritual forces which have constituted the lifestream of the college.

We think back over the years to the days, long ago, when the Dutch settlers came here, not to achieve religious or political freedom or to escape hardship and poverty, rather, bringing their freedom with them, to invest themselves and their goodly property in a new world of opportunity. Out of the courage and initiative of these pioneers, endowed with the sturdy qualities of their Dutch forebears, sprang the resolution to found a college to carry on, here, the educational traditions of their homeland.

Our minds go back reverently, to the memory of Jacob Rutsen Hardenbergh, the first president of the college, to John Taylor, the first tutor, to Jeremiah Smith and James Schureman and Simeon DeWitt, the latter Washington's geographer in chief. Time does not permit me to name all those men of science and letters, those of ability and substance, who have made their contribution to the life and service of Rutgers. We pay them all our tribute this morning.

The essential thing is that underlying all the University's developments has been a vision of service, a continuing emphasis upon integrity of workmanship. It is that, rather than the signs of physical or organizational growth, which justify our gathering together this morning to give thanks for the blessings vouchsafed us during these years of progress.

History stretches away from us in two vistas, one reaching backward in time to beginnings, one reaching ahead to the unknown future. The two vistas are joined in the present moment. In the vista of the past we trace a remarkable coincidence of Rutgers anniversaries like this with critical hours in our nation's

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history. The College was founded in the troublous years just before the Revolution; the 50th Anniversary was celebrated just after the War of 1812; the Centennial at the close of the war between the states, the Sesqui-Centennial Anniversary just before America's entry into the first World War. In those crises Rutgers men—as did men from other colleges—played their parts. In this new crisis which impends we may rely upon our college men, as in these earlier crises, to take their part. So as we look back let us look forward too. What will Rutgers, what will all our American universities and colleges do, in these later days of crisis and trial, to safeguard the integrity and the welfare of this, our America?

If it is true that "by their fruits ye shall know them," it is time for our schools and colleges to consider well the character and the quality of their services to society. We exist to explore the unknown and to advance the frontiers of human knowledge. Few will question the effectiveness of our endeavors in research. Through research has come the knowledge with which we have harnessed infinite power to the tasks which were formerly done by the sweat of men's brows, eliminated time and distance, brought the peoples of the earth closer together, controlled disease, here and there raised the level of human happiness. That much we have helped to do.

We exist too, to teach and by teaching to open the minds of young men and young women to new vistas of human knowledge and fulfillment. Illiteracy has all but been banished from our land and intellectually and culturally our people live on a higher plane of human experience. That much, too, we have helped to do.

All this is good. In a large measure we have been successful in our efforts. We must indeed open the minds of our students to new vistas of human knowledge but let us not forget that it is even more our responsibility to produce men and women endowed with wisdom too—wisdom to use the fruits of research for the advancement of human happiness. This is perhaps our supreme duty. Yet what do we see around us?

We have indeed harnessed the power of expanding gases and created millions of mechanical slaves to do our bidding. We have harnessed the electrons and electric waves and time and space

have vanished. We have the techniques and the skills to create a new world, a really brave new world—a world filled with universities and colleges and churches and libraries and parks and homes and gardens, a world of truth and beauty, peopled with men and women of good will and tolerance and kindness, seeking the good of each in the good of all, striving for the higher destiny of the race. Instead we have created a new world filled with battleships and tanks and flying fortresses and slums and sweatshops and migrant workers and ruined cities, a world just now of ugliness and nightmare, peopled all too much with men and women who hate and destroy, who are embittered and frustrated, who seek material gain only to have it turn to ashes in their hands. What is the matter? Why this macabre travesty?

There are values and forces at work in the world today which can be identified and measured in no crucible or test tube. There are those of us who entertain the conviction that in our educational processes we have not taken these values and forces sufficiently into account.

We praise the scientific method but too often in our research we deny existence to that, lying beyond, which any child can see, but which we cannot prove. All honor to our investigators for the imagination which has led them on and on. Is it too much to ask education to grant reality to these magnificent intangibles as well?

We praise the intellect. Some of our institutions of learning assert that the training of intellect is their sole concern. We subject our students to rigorous intellectual disciplines. What do we do to subject them too to the disciplining of those emotions which are the well-springs of action and which determine whether the intellect, disciplined and strengthened for action, is directed into creative rather than destructive channels?

We give lip-service to character, that great anchor to windward. We know that greatness existed among the peoples of the earth long before science perfected its techniques. The Golden Age of Greece existed without benefit of physics, chemistry or even genetics. At the heart of a people's greatness is character, the synthesis of honor, tolerance, faith, vision, self-control and courage. What are our universities and colleges doing to cultivate character, as distinct from intellect, in the minds and hearts of their young people, the future leaders of America?

We give lip-service to religion, but all too often we assign it to its place in the college chapel and deny it admission to classroom, lecture hall and laboratory. Yet religion, the acknowledgment of man's relation to the incredible universe in which he lives, his philosophy of life—whatever we may call it—is at once the expression of man's humility and the expression of his greatness. It is his acknowledgment of spiritual forces far transcending his own puny strengths. What are we doing to make religion, itself the expression of these eternal values, the important cornerstone it should be in the educating of our young men and young women to their maximum stature?

These are some of the thoughts which come to us as we give thanks for the legacy of tradition, wisdom and integrity of workmanship which has been bequeathed us. The nature of our educational philosophies and methods is about to be tested as never before. Time is short. The Black Death of the spirit and the mind is advancing. If Russia yields and the Churchill ministry falls—and equally startling things have happened within the last two years—will America have the military strength and the faith and the morale to carry on alone? Even if the war in Europe should continue to a deadlock, shall we have the stamina and the wisdom, as well as the knowledge and the skill, to preserve the things for which our forefathers gave their lives?

We shall preserve these freedoms, with all that they mean, if we learn again, in time, to subject ourselves again to moral and social disciplines, if we grasp the realization that the power of the human intellect, unrestrained by moral and spiritual controls has infinite potentialities of evil and destruction, if the development of character with all that it means is again made one of the primary objectives of education, if enlightened selfishness, seeking the good of the individual and the good of all, takes the place of that narrow personal selfishness which thinks of itself alone, if truth and honor are esteemed for their own sakes and not for the sake of expediency, if we discover again that education is concerned with the development of a sound philosophy of life and learn again "to do justly and to love mercy and to walk humbly with our God."

An anniversary such as this which you have gathered to help us celebrate is a rededication of ourselves to the principles of

enlightened humanity—truth, good will, tolerance, honor in the relationships among men and among nations, respect for the dignity of the individual man, upon which, in common with most other institutions, our university was founded. Through this ceremony of remembrance of those who, in their day, served their institutions well and went out to serve humanity, we now pledge ourselves anew to the preservation of the human values which inspired and guided and rewarded them. We pledge ourselves to the preservation of the ancient wisdoms, to the continuing advancement of our scientific knowledge that, fused together, they may lead us—not to a rebuilding of the world as it was—but to the building of that new world in which men will indeed seek the higher destiny of the race and reach for the stars.

AFTER SURVIVAL—WHAT?*

CLARENCE A. DYKSTRA

PRESIDENT, UNIVERSITY OF WISCONSIN

THIS university had its beginnings in a small college founded 175 years ago—a simple primitive college on the banks of the Raritan. From the modern point of view it had a limited curriculum, no equipment, few books, almost no money and it was isolated from the world. Not long after the founding a revolution broke out in America. Students left to fight the English and little was left on the Raritan. This happened again in '61. Not long after the Civil War another great conflict shook up the little college because of the gauntlet which the churches believed had been thrown to them by Charles Darwin. Yes, this college along with many others, lived through many hazards and *survived*—survived to become a great university with equipment and opportunity and personnel which would have seemed fantastic in 1767.

Today in many parts of the world, educational institutions are being tested as they have not been for centuries. A great war is raging. We do not know just what is happening in European universities. And yet I am sure that at the heart of them there are devoted men who look to a time when they can undertake once more. They have read of Churchill's reply when he was asked what England is fighting for, "Survival, sir, survival," and they hope too, to survive. They, along with us, hope for the survival of Western Civilization. Because of this the present energies of many great institutions are given over to war efforts of various kinds. Faculties are dispersed and students are under arms. A skeleton of their former selves, they carry on their orthodox functions as best they can. But all, and we as well, now live in an economy and a society geared to a great war effort. This we do to survive as we believe, and for the time there is little other alternative. Except one! We of the universities while the right hand is busy, must engage also the left. We are in duty bound to look forward and outward, even if we see in a glass but darkly. We must try to project a world which will

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come into being when the fighting ceases. We cannot do otherwise and deserve to represent the world of education. Even while expenditures for destruction mount and funds for peacetime pursuits drop, we have the obligation to use whatever resources we have to think ahead and constructively. For we expect to survive. The question is "After Survival, What?"

What world will the colleges face when this war is over and how shall they prepare to assume their obligations? We are, of course, predisposed to believe—certainly we wish to believe that somehow countries and peoples will have the vitality and the will to pick up the pieces and go on from wherever they are. Whether most of Europe will be under the heel of a conquering dictator or whether this holocaust will leave Germany unable to maintain itself as overlord and director of the lesser nations, no one can now forecast. Nonetheless, most of us doubtless believe that sometime business again will be as usual and "normalcy" will resume. But why should we after all? The way of life to which we are accustomed and conditioned—the so-called way of individual initiative, capitalism and the free market is "nineteenth century" style. It has been in operation only a little more than one hundred years. Before that the usual way of life was disciplined, intolerant, regulated and under restraint, and the dignity of the individual man was little recognized. There was slavery, feudalism, mercantilism before capitalism and besides an all-powerful and all-but-universal ecclesiastical system into which man was born and under which he died. Not only Spengler but Marx, much earlier, declared that Western Civilization as we think of it was on its way out. Well, other civilizations have passed. Is ours so perfect or reasonable that it cannot be successfully attacked? Certainly it is the attack on *what was* that gave us Lenin's Russia, Mussolini's Italy and Hitler's Germany. That attack struck home to enough people to make them enthusiastic partisans of a new economic and social outlook. Millions are fighting now for a promised new world and this promised new order bears little relation to the things we think we have believed in.

We must not be beguiled into complacency about *our accustomed way* just because we like it and many of us have been comfortable in it. The ruling Greeks believed that they had the one

good world. The Southern planters felt that way before 1860. Surely the feudal landlord was lulled into a sense of security about the way things were because he liked the system into which he was born and which he helped to administer. Louis XIV was sure of himself and expectant for his children. Many today must feel this same way—that in ordinary times this is the best of all possible worlds. “Of course things are bad now, but they will be better” though taxes may be high for a time. Are we as wrong as were all those who went before? Was that Hundred Years of Peace after Waterloo just an interlude due to the tremendous expansion of an economy which had not only virgin land but new machines, steam, railroads and electricity, all of which provided an expansion joint such as the world had never had before? Have we been blinded to the forces of history by the rising standard of living which so many in this country have had until the nineteen-twenties disillusioned us? Shall we be fooled by the current apparent prosperity which is due to the enormous expenditure of borrowed funds for defense production?

Certainly we can look back and be chagrined that we did not insist on *peaceful* change under some world aegis. For now we are told we have world revolution with the future of all of us in some considerable doubt. Most of the inhabitants of this globe want peace, order and some sense of security. And most of us say we want justice. Indeed thinking men have always thought about and longed for justice inquiring meanwhile how we can come by it. All of the noble literature of the world deals with this quest for justice and for peace. And yet men often have had to decide between them. The record of the last ten years is clear on this point—Manchukuo, Ethiopia, Spain, Munich, France, the Balkans. Peace seemed to require what has come to be called appeasement and those in power voted all too long for peace forgetting or neglecting the claims of justice. Force was called into action against the claims of justice and we wanted peace so bad that the little peoples had to suffer.

It should be clear by this time that if ever the occasion appears when it is possible to organize this world for peace there must be adequate machinery or force, if you please, to secure and maintain justice. There can be little doubt that this means some effective world organization. Pascal once said that “Justice without

force is powerless; force without justice is tyrannic." Lest we forget let us set it down—"after survival," justice. This is a challenge to the world of education which we cannot evade or sidestep. The university has a responsibility to lead in the search for *justice* as well as *truth*.

A second imperative which runs on all fours with this quest for justice is the need for action. In an old ritual which I once read there was a sentiment which bears repetition, "Justice is but truth in action." It is all very well for us to feel removed and objective in our university endeavors. We need more rather than less emphasis on the contemplative life. But contemplation and objectivity, no matter how much they aid in suggesting a direction, are without fruit unless somewhere and at someone's instance action takes place. Of course there has always been action—often, it must be admitted, without reference to society by the perpetrator—action, which is partial and related to some sector of human interests. But the action here suggested is action on the broad front and universal in its application—the implementing of justice so that peace may ensue. We of the universities must encourage such action by practical proposals. We do this in the fields which we now call practical research—we develop a better corn or a sounder clover and range far and wide to introduce and have put into use the results of work in the laboratories. Even more necessary is it to carry into the present chaos of world economics and world politics the results of our calm and deliberate thinking about human and world relationships. This of course is a tangled and controversial field and educators are often criticized for entering upon it. But it is one in which the world needs all the help it can get from its scholars and thinkers. Moreover it is one in which inaction and hesitation have borne the bitter fruit of violence and even revolution. The world gets to be a smaller and smaller place in which to live and violence in one spot begets it next door. Action which would prevent the perpetration of undeclared war or acts of violence is more and more a necessity if we are to have any hope whatever of peace. If ever again within the lifetime of this generation we have another chance to act in behalf of a common security as we did in 1918 and 1919 let us hope that intelligent men in the democratic countries will have the courage and good will to act promptly and

effectively. Our failure to act when we might have tilted the balance for a real world organization has been held against us by many for a long generation. In any event our inaction and practical withdrawal from the area of international obligation did not isolate us as league opponents hoped it would from further foreign entanglements or commitments. We are right now back where we were in 1917 with the same decision to be made over again. We got exactly nowhere by the policy we pursued. We might have done no better if we had done the other thing. At any rate, however, we would have had some chance of affecting the course of history in Europe and that experience might have helped us to a surer and less vacillating foreign policy in more recent years. No one was sure in 1787 that the federal organization set up in the American Constitution was going to work. But the fathers tried it—*acted*—and somehow it has worked. And so I suggest to you as we consider our obligations in the world of universities, that among other responsibilities we must teach and preach the dynamic philosophy of action. We must prepare men who are willing to act, for faith without works is *dead*.

The university after survival has internal challenges to meet as well. As we have watched the world rock toward catastrophe in these recent years, we who have believed in the efficacy of education must have been shocked to realize that, with all that has been done in the last decades to bring about universal education, the peoples of the world have reverted to the most primitive and barbarous ideals and practices using the while the equipment and machinery which are the products of the most intense application of highly developed brains to the resources of the physical world. Our superb laboratories and the greatest achievement of our scientists have been commandeered by men who scorn education for the purpose of wholesale destruction. In other words, our expanding educational opportunities and our tremendous development of techniques have not saved us from disaster on a planetary scale. World collapse has not been prevented by the thousands of trained men we have furnished nor by the mountains of technical instrumentalities we have developed. We are bound to ask ourselves whether what we have called education has real validity and whether—to use Wells' phrase "Civilization is a race between education and catastrophe." We can always have

recourse to the comfort that we have had too little time as yet, just as we say of Christianity and democracy, "that as yet they have not been tried or put into practice." We must be more realistic than this, however, and ask ourselves whether we have as yet set forth the aims and purposes of education. It may well be that an excursion into this area of thought will turn up the discovery that training and education are not the same thing although we are always confusing them. There is little question that we have emphasized for almost half a century the value and need for training and for techniques. Universities have turned out magnificently trained men and superb technicians. But have we been sending into the world of leadership and of state craft really educated men who see things whole and who have developed the wisdom to guide us in this mechanical and technical world which our trained men have created for us? At times I fear that our technical advances have outrun our educational endeavors and that we are as educational institutions a lap behind ourselves as training institutions. We can handle things but we do not know their implications or their meaning. We have piled up mountains of knowledge but we don't quite know how to use it—certainly not in the larger implications and on a world scale. We have the great obligation to help to turn our knowledge into constructive and useful channels constantly and persistently. The miscarriage of knowledge leads only to disaster.

After survival our educational system must aid in furthering a positive program of democratic action in which our people can believe and are willing to work for. Here in America there are millions who wish to be assured that our way of life will actually provide opportunity for work and service, some larger measure of equality and security, and some constant and pointed attention to the long-time interests of our whole society. They want bold leadership to announce national goals for which they would be willing to battle valiantly. They want something challenging in which to believe wholeheartedly, unreservedly, fervently. Men are like that and dictators recognize this trait in human nature. Some raise the question whether democracies can learn this soon enough to tilt the balances in their favor. They must do so if they are to harness the driving forces of loyalty and idealism with which man is endowed.

We cannot forever live upon the work and reputation of our so-called founders. We cannot trade upon traditional glories. We must be vital carriers of our own tradition and proceed under our own steam to a worth-while goal which we ourselves set up. This means a scanning of the horizons—a glimpsing of things hoped for. These things we can do if we believe in ourselves and in our destiny as a free society. We are told that Rome fell because, for a long time, its people had ceased to believe in it. The duties and obligations which devolved upon her citizens came to seem burdensome. They became accustomed to slave labor and thus lost their capacity for self-help and even self-direction. They even hired the barbarians to fight for them and found themselves finally at the mercy of their own hirelings. They lived in past glories and had no trust or faith in the future. They lost their vision of something challenging that required doing. And so Rome disintegrated; it did not *fall*.

We who depend so much on machines to do almost everything for us might easily suffer such a fate unless we bestir ourselves. Let us be forewarned in time against the great disintegration. Ease begets sloth and sloth, deterioration. We must develop, therefore, the challenges which stir men's souls and keep the life-blood running strong and free. The American dream is still in the future. It was not buried with Jefferson. And so I repeat—America still needs a positive program to which a free society can give its allegiance and its talents. There is still much to be done if we are to remove the causes of dissension and bitterness among our own people. Three months of service on a National Mediation Board have persuaded me that there is still work to do in America.

The university of tomorrow must give more attention to the problem of a disciplined society. Liberty and democracy flow from the moral belief that there is freedom of the will and that man can make moral choices. In spite of the spirit abroad in the world that salvation lies in abject surrender to the will of a self-chosen leader there still persists among millions a haunting desire and a longing for strong individual ethic which demands deliberate discipline. The still small voice which Socrates spoke of—conscience—can still make cowards of us all. But it can also make strong men. We are not all wedded as yet to the religion

of power. What has been happening on other continents has begun to stir up certain reactions on this side of the water. There are indications that we are turning slowly from the happy-go-easy attitude of mind that nothing matters much but "something for nothing" to a sterner and stiffer approach to the old imperative of individual responsibility. The champions of authoritarian rule declare that discipline and liberty are contradictory terms and that the lack of discipline is the Achilles heel of a free society. It is the fatal weakness which impairs the moral vigor of democracy in times of peace and paralyzes its ability to act in times of storm. This problem of discipline is unescapable and the friends of democracy must meet it. Discipline means the putting of intelligence and power to an effective use or purpose. It means self-denial at a given moment so that the present may serve the future and the subordination of the lesser to the greater good. It means restraint, the postponement of satisfaction, the sacrifice of immediate pleasure and often the choice of the harder way. Discipline is exacting—never indulgent; it is severe because severity is likely to be the condition of achievement.

Discipline has a role in the life of any society. As with the individual, society must achieve an appropriate discipline or perish. No individual and no group can live for the present alone. There must be regard for the future, for long-time interests, for the general welfare. This, of course, requires individual sacrifice, and in times of great danger extreme sacrifice. It may mean the surrender of property or even life itself. There can be no escape from this individual and social imperative if there is to be order in the face of crisis. Without it we face only a vast helplessness. This is one of the vital lessons which the apostle Paul teaches—lay aside the immediate temptation, put down the physical appetite of man, lay hold on the greater and the higher good, look forward to the great glory. He recognized that man is a pretty helpless and futile creature if he is completely involved in his own little round of living. And so he held out to his followers and to the whole world the Christian message which, as he preached it, expressed the great hope, the glorious future, and even the opportunity to see God himself.

"Put on the whole armour of God," said he to the Ephesians, "for we wrestle . . . against principalities, against powers,

against the rulers of darkness in this world, against spiritual wickedness in high places." And, above all, take the shield of faith, the helmet of salvation and the sword of the spirit and "*stand*," stand where you have taken your position and "*faint not*." Paul taught that discipline could live with liberty and free will and that freedom of choice was a grand foundation upon which to build the disciplined life.

Such imperatives require more than lip service to a cause; they require the putting aside of what Paul calls "*vain babblings*"—the easy dialectic which settles every problem with verbalisms, the stirring up of the gift that is within us, the strengthening of the moral imperatives which give man a chance to do battle with evil, and the setting right of the things we have been turning upside down. They mean the development of hope, of trust and of orderly living, an understanding of the nature of democratic living, of social realities, of the general welfare as distinguished from the doctrine of individual success, common everyday loyalties and an appreciation of the worth of moral values. All of this means more than "*business as usual*." It means a struggle to rediscover the soul of America, yes more, the soul of the democratic hope.

I have a conviction that universities must set themselves to such tasks if survival is to mean something worth-while to this world. There is need of a world wide scale of justice in action along with peace, dynamic democratic programs as well as processes and along with these the disciplines which will make organizations and ideals effective. To this high endeavor I summon the aid of educated men and those who presume to display leadership. The present world outlook is dark. The next decade will see renaissance or further dissolution. Let us aim for the renaissance.

SAPIENTIA ET DOCTRINA*

ROBERT I. GANNON

PRESIDENT, FORDHAM UNIVERSITY

WHAT was said and done on the feast of St. John the Baptist, 1841, when a new little college opened its doors here in the open field, we shall, unfortunately, never know. No program was printed for the occasion. The Reverend Mr. John McCloskey, our first President, and afterwards the first American member of the Sacred College of Cardinals, probably drove up from Mott Street, dismounted, stiff and dusty, at the old stone steps, noted the deathly stillness of the country and cried: "Isn't the heat insufferable." At least that is the sort of speech great men really make on great occasions, and this was a great occasion—greater than anyone knew. Everyone hoped, of course, that the new venture would have some considerable success. Father McCloskey dreamed of a time when there might be two—or even three hundred students here, and his superior, the young Coadjutor Bishop, was perfectly sure that his college would soon outdistance Georgetown and always be the most important Catholic institution in the country, because, after all, he had not had the pleasure of founding the others.

But still, if some angel of God could have pierced the fog of the future, year after year for a hundred long and crowded years, could have shown them from the back steps of that Old Manor House over there the brilliant and distinguished gathering which honors us today, John Hughes would have cried: "This is Europe! This is Paris! Our vision is looking back, not forward. This is the Paris of the 13th Century." Imagine his astonishment at seeing you here, a thousand men and women in doctors' gowns, half of you teaching here in this university city, half of you come as delegates from universities, colleges and societies all over the world. How pleased he would have been to see Your Excellencies, Most Reverend Archbishops and Bishops, especially his own successor, the beloved Archbishop of New York. How proud he would have been to know that the Governor of

* Address delivered at the final ceremony of the three-day celebration of Fordham's Centenary, September 17, 1941.

our great State and the Apostolic Delegate were Honorary Doctors of his once little school.

As for us of the Centenary year, though quite as gratified as our Founder would have been, we are not as much surprised by either your numbers or your splendor. We take for granted, after all these years, the growing spirit of fellowship and understanding amongst educators that has brought felicitations from so many and such great institutions of learning. We take for granted too, the fact that you have come in your wedding garments *In vestitu deaurato circumdati varietate* and rejoice especially in this latter fact because it is your splendor rather than your graciousness that opens up the following train of thought.

Here in the U. S., side by side with the youthful, bounding spirit of research, we are all aware of a certain nostalgic hoarding of older glories. Prior to the Civil War, this hoarding was rather of substantial things, of educational ideas and traditional curricula. All our American institutions of learning were still within striking distance of the trivium and the quadrivium, so that every college student in the city of New York knew silver from golden Latin and could recognize the Attic spirit in literature. He was also held responsible for the elements of logic and was never allowed, even in debate, to derive conclusions through an illicit process of the major. On the other hand, academic robes had not appeared as yet on this side of the Atlantic. Old Sir J. J. Thompson, the physicist and Master of Trinity, frequently enjoyed telling us that he had himself witnessed the American premiere of caps and gowns at the opening of The Johns Hopkins University, and used to add good natured but typically British comment at our expense.

With the rise, however, of a secular and scientific spirit, with the growing predominance of German influence on our leading institutions, extraordinary changes of opinion occurred with regard to the essential subject matter of an education. So that now if one of our first graduates, Bishop Rosecrans, for example, were to examine the mental content of a modern college student who had majored, let us say, in traffic problems or in hotel management, he might in his simplicity, mistake an arts man for an apprentice. But as though in compensation for the change of what our forebears would have called essentials, there has been

a decided growth of interest in mediaeval pageantry. Bachelor's gowns are now being worn in Freshman, high school, grammar school. Specially tinted hoods have been devised for the most unexpected branches of learning. Long processions, led by a mace, wind their way across campuses where not a word of Latin is spoken, to amphitheatres where not a word of Greek is understood. Schools of Methodology where credits are amassed by future creditors are being housed in arched and groined Gothic dreams that would have inspired a Jowett or a Newman. Cynics may derive what conclusion they will. To us simpler folk this wistful glancing background is a heartening sign. It means that more people than we realize are still aware that education, especially higher education, has a two-fold function; that its aim is not only to increase knowledge, but to preserve it; that it must, therefore, always be not only progressive but conservative, in the original meaning of the words *progredi* and *conservare*; that where in isolated cases, familiar to us all, it is merely forging ahead and has lost all contact with the precious past, it must risk a Liberal damnation and become (some courage is required to use the awful word) reactionary. It must, that is, double back on its tracks until it can pick up the golden thread once more.

As if to echo this two-fold function of increase and preservation, someone endowed this University many years ago with our only endowment, an excellent motto for the official seal: *Sapientia et Doctrina*, wisdom and information. The *Veritas* on Harvard's seal is simpler and embraces just as much. The *Yahveh* of Yale is simpler still and all-embracing. But *Sapientia et Doctrina* carries with it a suggestion of analysis and emphasis that makes it a specific thing, a definite educational ideal. For it stresses Wisdom before Information and helps to answer the ageless question: "How much information is it wise for one generation to have?"

Now everyone knows, in a general way, what is meant by Wisdom, even though he may not be able to give the Scholastic definition straight from the treatise on the speculative intellectual virtues. He may never have thought of it as a "knowledge of conclusions through first causes," involving as that does, the First Cause of first causes, but he does know that there are thoughtful people here and there who have lived long and un-

selfishly, who have been through danger and suffering, who have had their little moments of triumph, their hours of disillusionment, their days and nights of silence and spiritual growth. He knows of harassed men who can pause in their incredibly busy lives to say, with the simplicity of children, "I believe that character, not wealth or power or position, is of supreme worth. I believe that love is the greatest thing in the world." He knows that such people have a quality that enables them to realize values, to weigh motives and to understand how God works through His creatures. Although this quality in greater or less degree may sometimes glow in the mind of a self-taught man, or even in the mind of a man who cannot read or write, he knows that there are shortcuts in its acquisition. There is much that a wise and loving father can give to an admiring son. There is much that one generation can hand down to another through that great, deep, wide channel of tradition, the Liberal Arts, especially through the wisdom studies: theology, philosophy, history and literature. For these are the studies that bring us closest to the ideal of knowing conclusions through first causes, of understanding how God works through His creatures.

As with individual man, so with groups of men, whole generations of men. Some we find who lay more store on *Sapientia*, some who find *Doctrina* more important. In the past millenium, for instance, we can discern a kind of watershed somewhere in the middle of the 15th and 16th centuries. On one side the stream of inspiration seems to be flowing from the past. On the other, strangely enough, from the unseen future. The latter of course, appeals to us as obviously preferable, because we are of the 19th and 20th Centuries. We have been brought up in an evolutionary atmosphere that leads us to expect, contrary to human experience, always better and better things. We are still hypnotized by the charm of the very latest, the most advanced, convinced as we are that to march forward is always to improve our condition, even though we march from a fertile field into a tractless waste, even though we march straight over a cliff. This modern tendency has of course produced great changes in the lives of men. We are fond of boasting that there has been more progress in the fifty years just passed than in the previous five hundred. But progress toward what? We have undoubtedly

been rocketing toward some part of space with terrific and accelerated speed, but when we get there, are we sure that we shall find it worth the journey? We are progressing undeniably, but with every step we grow more conscious of increasing instability.

Even those very ends for which we have sacrificed so much, health, culture and comfort, are being blown from the face of the earth. It is true that killing people off is a more complicated business than it used to be, but are we not cleverly solving all the complications?

When we come, at length, to examine the cause of our unprofitable speed, it seems to lie partly at least in our graceless and unseasonable youthfulness. It may be embarrassing to admit that 2400 years after the age of Pericles we are suffering from a dangerous and recurrent adolescence, but the sad truth is that when the intellectuals of the last few centuries successfully cut off our past, they cut off, to a great extent, our only source of maturity, wisdom and condemned us to play the role of brash and ignorant children who despise the yesterdays of which they know so little.

For seeking inspiration from the past is not peculiar to a primitive people, nor does it normally mean that a generation lacks confidence in itself because of small achievement. Rather, it indicates a degree of disillusionment which belongs to years of discretion. Like older men, maturer civilizations have a haunting suspicion that there were heroes before Agamemnon. Rome was in her prime, already showing her wrinkles in fact, when the poet wrote of her the line once at the top of every schoolboy's copybook: *Moribus antiquis res stat Romana virisque*. And Troy was all but finished when the warning came from Apollo: *Antiquas exquirite matres*. Greek philosophers and scientists built upon the wisdom of the East. The Romans built upon the Greeks. In the high noon of the Middle Ages, Sentences and *Summas* organized, enriched and modernized Plato and Aristotle and the early Fathers of the Church. And even in the proud, self-conscious Renaissance, when *Doctrina* began to surge ahead exuberantly, Wisdom studies and veneration for tradition were long in dying.

In fact they are not quite dead even now, though information at the expense of Wisdom has become the earmark of our modern schooling. We realize with concern that too many of our Prin-

cipals and Supervisors and University Faculties have been false to their high trust. They have become infected with a dangerous—because exaggerated—experimentalism that seeks, like communism, its real parent, to begin a new world, not by building on, but by obliterating the old. Worse still, the people as a whole, educators, parents and students have yielded little by little to the insidious kind of pragmatism which applies the yardstick of immediate utility to every subject in the curriculum. As a result, the Wisdom subjects are giving way all along the line to the merely informational. Theology went overboard many years ago. Philosophy flourishes in outline form as a species of cultural history. Metaphysics has become a Roman Catholic aberration. Literature, while still conspicuous in the catalogs, has become in practice more and more the science, or the bones of literature. Of all the Wisdom subjects which linger today, waging a losing fight with practicality, History alone seems to hold its ancient place. But even here, it is not the more important philosophy of history that is regarded with such favor, but the enormous mass of information which constitutes its material cause.

Largely as a by-product of this worship of utility, we are faced by the problem of over-specialization. The same processes which have met with such success in modern American industry have now been applied of late with strange results to the intellectual world. A kind of assembly line has been introduced into our universities, where each of our busy educators, like a factory hand, knows only one operation. One cuts, one fits, one pads, one makes the buttonholes. A Dean, a Registrar, a Department Head, a struggling Instructor. A strange life that, making intellectual buttonholes for the clothing of the mind! Of course in education as in industry, the result of our efficiency is a very much cheaper suit. But the method has distinct advantages. It certainly increases the sum total of information in the world and simplifies considerably the staffing of an intellectual factory. It is so much easier to find a thousand brand new, shiny minds that know all about some particular fragment of knowledge than to find one great, mellow mind, broad and deep, the kind of mind that was once regarded as the normal goal of a liberal education, the kind of mind still sought by Christian Humanism as it strives, in the felicitous phrase of the distinguished Editor of *THOUGHT*,

"to develop the intellect, the conscience and the taste in the light of both reason and Revelation; with the force of both passion and Grace." There is consequently every sign that *Doctrina* is on the increase. Soon we shall have the universe completely tabulated, and no one will know what it means.

In the midst of our Celebration today, therefore, surrounded by distinguished representatives of all that is best in modern thought, we cannot banish the formless fear that this glory of ours is a touch of autumn coloring, reminding us that another winter is at hand. Some pessimistic observers call it rather another ice age that will end our particular cycle of civilization. Would that we could blame some individual tyrant for its approach. Would that we could say "There is only one enemy to destroy, one 'Rattlesnake' to scotch. If Democracy but attacks him now, with so many super-tanks and flying fortresses, vigor will return to our Christian principles. Our Churches will be holy and our homes will be chaste again. There will be respect for marriage vows and love for children. Prosperity, hand in hand with social justice, will enter on the scene and educational institutions will return to educational pursuits." But no one so deludes himself except for political purposes. We all know that the present crop of dictators in the world is a symptom, not a cause. We all know that poor old Europe was already sick unto death long before she decided to end it all with an overdose of modernity. Sometimes we read in Sunday supplements that we are sinking back again into the Middle Ages. Shades of Canterbury and of Chartres! For years past we have been sinking forward into a thoroughly modern chaos, a scholarly and documented chaos, worthy of our most Liberal and Progressive thinkers. For years past our universities of Europe and America have been hacking away at the twin foundation of their own house. Like men gone mad with pride they have recklessly attacked Christianity and Hellenism as though they could by some legerdemain preserve Western Civilization and still destroy the two great traditions on which it rests. For years past wise men have been warning them that if they did not desist from their crazy undermining operations they would bring the roof down on all our heads. Now they have done it. Let us then put the blame exactly where it belongs. This annihilating war of ideas

which is closing our hectic chapter of history comes to us straight from the lecture halls of Europe and America. It would have come sooner or later in any event. Our brilliant professors who are long on *Doctrina* and short on *Sapientia* would surely have found some method of destroying us, even though the rulers of the modern world had happily died in their baptismal innocence. As it is, our educators prepared the way for intellectual slavery by giving us, in place of education—bewilderment. In place of Wisdom, and at the expense of the sources of Wisdom, they spread before their students more undigested information than the human race has ever had before; much more than the human race knows how to use at the present time. They produced a glut of facts to which we are not at this time entitled, for no age is entitled to more facts than it has wisdom to assimilate.

Now that the harm is done, however, no one would have us declare a moratorium on information. But as Universities our role must be the gradual restoration of Wisdom to the world. We must push forward in every line of research with continued and breathless devotion, but **LIKE THE ATHLETES IN THE OLD ATHENIAN TORCH RACE OF PAN, LET US NOT RUN SO FAST THAT WE PUT OUT THE LIGHT.** For the new world that will be born of all this pain must be, "a brave new world," but not brave with the bravery of a dehumanized machine. We want no heroes of the Soviet type to shape our futures for us; reckless heroes who are ready to throw away their lives in defense of indefensible principles which they never understood in the first place. We want the enlightened bravery of Christian Humanism. Our children's children, in this brave new world which we may never see, must realize that they are men, angels, as well as animals; men with powers of imagination, reason, will and capacities for unselfishness that verge on the sublime; men whose fathers often reached the heights before them and left inspiring records for them to read, in Philosophy, in History and in Literature; men who are above all, God's own children, to whom theology should be an alphabet. Far from despairing then, in the growing darkness, the universities of the world should be inspired by the glorious realization that they were never more needed than today because the Liberal Arts were never more necessary, Wisdom never more precious.

We cherish in our archives a long and affectionate letter from His Holiness Pope Pius XII gloriously reigning, in which he reminds us that our future is rich in promise because we cherish the priceless inheritance of the past. In urging us to be true to the traditions, the principles, the ideals of Fordham, which are the traditions, principles and ideals of Christian Humanism, he assures us that in doing so we shall not only be serving God and Country, but shall likewise be meriting for ourselves an incorruptible crown which shall be ours for Eternity.

WORLD-MINDEDNESS*

STEPHEN DUGGAN

DIRECTOR, INSTITUTE OF INTERNATIONAL EDUCATION

IF there has been any lingering belief that an important happening in any part of the world can fail to have repercussions over the entire world, the events of the present war ought to remove it. The war began in September 1939 as a conflict between Germany, and allied France and Great Britain, thus covering a small area in Western Europe. Today, October 1941, there are more states engaged in war or destroyed by the war or, like the United States and Japan, acting as cobelligerents in the war than there are states not yet in the war. And the last group may become belligerents before the war is over. Moreover, no one can determine at this moment where the *coup de grâce* may take place which will decide the outcome of the war. The battles in Russia have immediate repercussions thousands of miles away in the United States. Conflicts in Indo-China determine strategy in London. A débâcle in Ethiopia has immense consequences in the Mediterranean. Germany invades Crete thousands of miles away, and Great Britain invades Iran more thousands of miles away. The day of the localized war between major powers as illustrated in the Franco-German war of seventy years ago is probably gone for good. This war is global not only in its battles but in its consequences. The export trade of neutral Argentina is ruined. The industrial life of neutral Sweden is almost at a standstill. The people of neutral Spain are starving. To understand this war one must study a globe, as Adolf Hitler does, not a map.

Unless the peace is to be merely an armistice between wars during which both sides will feverishly continue to rearm, the peace must also be global. It will decidedly not be global unless it is planned now by men who really know the fundamental causes that have brought about the war, who are sufficiently objective to work for their removal, and who have vision enough to foresee at least some of the probable obstacles to a durable peace. There

* Reprinted from the *News Bulletin* of the Institute of International Education for October, 1941.

are few such men in any country and there is of course no certainty that they will be the architects of the peace. With the continuance of the war there comes the increased hatred and desire for vengeance fatefully reminiscent of Versailles. But on both sides there is the promise of a new world order which will prevent the recurrence of conditions that brought about the present catastrophe. Enough has been said and done on both sides to warrant one in drawing a conclusion as to the nature of the world order which each would try to erect. This writer would hate to live under the world order that is apparently envisaged by the totalitarian powers and would probably flow from their victory. Despite his disillusionment over the peace which ended the previous war and though he is not at all sure of the determination of the democratic powers to realize the conditions under which mankind should live if their existence is to be worth while, he is placing his hope in the victory of the democratic powers. Only so, it seems to him, can a world order be achieved under which men of all races and beliefs would willingly live.

It would be futile to attempt to-day to draw up a blue print of such a world order. But there are certain aspects of life that must be safeguarded if the new world order is to meet the needs of mankind. Men must be permitted to live their daily lives in peace and not be dragged from their homes and families to fight and possibly die for causes in which they have no reasonable interest and to which they may even be bitterly opposed. Men in one part of the globe must be able to carry on their business with men in another part of the globe without interference from others. Mankind must be guaranteed protection in the characteristics that distinguish it from the lower orders of life and make up what is essentially mankind, the right to speak and write and do and believe what one chooses so long as their practice does not interfere with the possession and practice of the same rights in others. And it must be understood that these rights are the heritage of mankind simply as men, not merely of advanced as against primitive men. The new world order of the democratic nations must banish the imperialisms that have hitherto exploited primitive mankind.

This introductory Bulletin editorial of the academic year wishes simply to emphasize fundamentals regardless of the form the

new world order may take. That form will be determined largely by the events and the outcome of the war. It may be a union of all peoples similar to the League of Nations but an improvement upon the League. It may be in the nature of regional federations with a superior council to prevent conflicts among them. It may take other forms. What the status of sovereignty may be, how raw materials shall be distributed, and access to markets secured, what control of mandates and colonies shall be provided, all these and other equally difficult problems will be considered in subsequent Bulletins of this year. The peace and the new world order will depend to a great extent upon the morale of peoples at the end of the war. If their first consideration is a hasty return to "normalcy," or if they have become utterly apathetic and war worn, there will be little hope of a wisely planned world order. But if they are determined that not national-mindedness as at Versailles but world-consciousness is to prevail in the building of the new world order, mankind may look forward with hope to an era of peace and understanding. It will require a great and continuous educational campaign to make world-mindedness prevail over national-mindedness. The spirit of nationalism is deep rooted in most countries. Communist Russia at first proclaimed the doctrine of internationalism. It is animated today by a spirit of intense nationalism.

SERVICE AND SACRIFICE*

Women's Colleges and the National Emergency

VIRGINIA C. GILDERSLEEVE

DEAN, BARNARD COLLEGE

AT moments when a realization of the "mortal danger" in which our republic stands pierces our heart most poignantly, a great impulse urges us to drop all this teaching and studying and all of us turn to helping build planes and ships.

On the fate of the republic the fate of our colleges depends obviously and completely. The world revolution which now for nearly ten years has been closing in on us has obliterated in many lands the things we of the colleges hold most dear, the things toward which, however imperfectly, we strive—truth, and loyalty, and the freedom and dignity of the individual human spirit. The black flood has wiped out great and ancient universities such as Cracow and Prague; it has corrupted and weakened other great universities such as Berlin and Heidelberg. Behind the dark curtain of censorship, what is it doing now to the University of Paris?

If by any means, military or economic or psychological, this black flood should find gaps in our American dikes, and Nazi domination overwhelm our country, then colleges like Goucher and Barnard and our sisters could no longer exist. Whatever we might be called, in spirit we should be dead.

So since our collegiate and national life depends, in this fantastic world, on planes and ships, it is very natural that at critical moments we should feel like dropping our studies and turning to building these. But the time for that has not yet come, nor, I believe, will it ever come.

We owe our country all possible service and all useful sacrifice. We have been forgetting that, during the easy and comfortable years. Now we have realized it again. But in our new fervor we must not misinterpret the nature of the sacrifice needed. Our lives, if they are required, we should give to our country, our personal ambitions we should drop; but we should not sacrifice

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unnecessarily a talent or a skill which may enable us later to render far greater service to the nation. They have learned that lesson in England. Young men studying to be physicists or physicians are required to stay at their studies and not waste their partially acquired skills fighting in the ranks. For physicists and physicians are acutely needed for the nation's war effort. I hope and believe that similar foresight is being used in this country in the operation of the Selective Service.

How does all this apply to women's colleges? Our government, as I understand its attitude, wants us to continue to study unless any or all of us are called for special service. Continue to turn out women college graduates, we are told. For the nation will need in future citizens trained to think, and also doctors, social workers, teachers and other highly trained professional workers whose professional education is based on a foundation of college studies. We must not cut off the flow of material needed for these vital purposes.

I remember that at the time of the last war many government departments found that on the whole women college graduates proved more efficient and especially more adaptable than women who had not been to college. So they said to us, "This college education seems to be useful. Please set up a short course which will give it in four months."

We convinced them, I think, that the development of mind and character produced by a college education could *not* be telescoped into four months, but required a mellowing, refining process of several years. Can we make it less than four years? In some cases we already do this. I believe the four years are generally better; but if the demand for women college graduates for national service should grow greater than the supply, then we might shorten our course temporarily, as some men's colleges have done. That time has not yet come.

I have been speaking of the general value of the all-round development of mind and character produced in many cases by a liberal arts college education. Learning how to get on with other people and the art of team play are important parts of this. There is another side also which has struck me lately as extremely important. I suppose that at Goucher as at Barnard students have to write a good many "term papers." Sometimes

while you are compiling one on the Crusades, for example, it may not seem to you of much practical value. But it is—of enormous value and importance. As I go about to offices of great organizations and corporations and government departments I realize that vital decisions concerning policies and actions are based on reports which are in their nature just like "term papers." Somewhere in the background in these great centers of decision there must be honest scholars who know a fact when they see it, collecting facts, classifying them, interpreting them and submitting their reports to their chiefs, who in turn must put the reports together and from these facts and conclusions arrive at their momentous decisions. So do not underrate the importance of this side of college training. Sometimes I think that "term papers" may be in the long run almost as important as planes and ships in saving the world.

All that I have been saying concerns the general value of college education for national service, whatever subjects you study. If we turn now to consider specific subjects, you will find almost every one in the usual college curriculum of practical value for the present crisis and the immediate future.

Take the languages—never was it more important for us to keep alive a study of foreign languages as a medium of communication with other peoples, and of foreign literatures as a help to understanding their minds and spirits. We must, in whatever world emerges, continue to live on the same planet with these other peoples and somehow cooperate with them.

Another value inherent in literature is that it is one of the fine arts. We must keep it alive, as we must also keep alive the other arts of music, painting, sculpture, architecture, drama, dancing. We must encourage creation of them and understanding and enjoyment of them. For it is in difficult times that human beings most need recreation, and especially that recreation and strengthening of spirit which comes from contact with beauty in the arts. This fact places on the women's colleges of America a grave responsibility today. So many of our brothers are called to grimmer tasks; in so many other countries the lights of the arts are for the moment blacked out. It is therefore our peculiar duty to try to keep them burning brightly here.

As for the group of subjects in our curriculum comprising

mathematics and the natural sciences, no one seems inclined to deny their immediate practical value in national defense. Statisticians, chemists, physicists are obviously needed in many lines of work. In the lurid light of present events, we may sometimes wish that the great scientific discoveries and the great mechanical inventions, such as the airplane, had never been achieved. We may turn in horror from the material world of science. But since these discoveries and inventions *have* been achieved, and are being used for the destruction of civilization, we too must master them, to defend civilization, and to command them for the health and happiness of mankind. So the scientific foundation given in our college curriculum remains of great immediate value.

The subjects generally grouped as social sciences—history, economics, sociology, anthropology, government, philosophy, religion—deal with men's efforts to live together in organized society—singularly unsuccessful efforts, apparently—and to explain the origins and purposes of civilization. To these subjects students have turned in increasing proportion of recent years to seek the answers to the terrible problems of depression and war which have dislocated society. Though they may not have found satisfactory answers, everyone will agree that the study of those great subjects must continue if we are to solve our present difficulties of national organization and build a better world order of international cooperation for the future.

Finally, in my hasty survey of our subject, I need scarcely point out the fundamental and immense value of learning to understand, write and speak our own language. To consider only, for the moment, its value in national defense—our graduates can be of great service in speaking, writing, explaining the national emergency, clarifying public opinion and building up the "third line of defense," national morale.

On the foundation of general education which a college gives, many of our graduates have added professional or technical training. They will continue, of course, to do this. They will become doctors, nurses, social workers, super-secretaries, chemists, bacteriologists, engineers and a hundred other kinds of useful workers in the more intellectual types of national service. As men are absorbed in increasing numbers into the armed services,

women college graduates will have to take over more and more positions normally occupied by men.

Can we anticipate what the pressing needs will be? Will the government tell us where the shortages are? To some extent, within a general field, we can direct our students and graduates into lines of work most acutely needed. Our linguists may be persuaded into Spanish or even Japanese, if there is a need there; the scientists into physics rather than chemistry, or vice versa; our mathematicians into statistics.

Who will tell us? The United States Employment Service and the United States Civil Service Commission are, I understand, trying to follow the trend of needs and to pass the word to the Bureau of Education, which can transmit it to us through the American Council on Education and its constituent organizations. It is as yet too soon for much definite information to come through. The national situation has not sufficiently crystallized.

But we do need guidance. If the process can be simplified and speeded up; if we can be told what types of professional workers are needed now and are probably going to be needed in the near future, we of the women's colleges can be far more effective in directing our graduates to their posts in the national defense. We crave more light and leading from Washington.

I have been speaking of professional workers, of women who, for the most part, will be in full time, paid positions. But in a national crisis, as we have seen in Britain, women can be immensely useful also as volunteers, full or part time, or as emergency workers, called up occasionally when disaster strikes. What shall we in the colleges do about this side of national service? Large numbers of our graduates, partly occupied by family duties, can be used for such work. Shall we summon our students also to volunteer?

Since our greatest national service as a college is to continue to educate our undergraduates, we should do nothing to distract them unduly from their regular studies. But spirited young women, in a time of emotional stress, crave something which seems of more active and immediate potential usefulness and something which enables them to let off steam. There *are* kinds of volunteer part-time work, especially in social service, which

they can combine with college studies, and take up in vacations. And there are some technical skills which they may well acquire, really useful in emergencies whether our country be actively involved in the war or not.

At Barnard, as at many other colleges, we set up on an experimental basis this last year courses of this kind. They were all voluntary and not for academic credit, and each one required of the student about two hours a week.

Besides the familiar First Aid training, we had a number of enthusiastic Motor Transport units, courses in Diet and Canteen, in Office Assistance, and in less usual techniques of Drafting and "Map-reading and Aerial Photographic Interpretation." We also developed our usual Volunteer Social Service so as to give more students training and experience in this highly suitable form of national defense work.

Our experiment has been a success. Probably, with some changes in subjects and readjustments, we will give such technical courses at Barnard next year. No doubt all the colleges will soon pool their experiences in this field, and discuss their plans for the future.

Many students found satisfaction and relief in this work. It was more exciting to spend an evening grovelling in grease on the floor of a motor garage than working on a term paper. From hundreds of photographs which got into the newspapers, the public may have thought that Barnard students spent all their time wrestling with gigantic tires of motor trucks. Some alumnae objected violently, thinking the college had been transformed and corrupted. But exciting though the activities of the Motor Transport Units were, they were actually a very minor part of life and work at Barnard.

However, the whole question of the use of volunteer women workers—mostly, in the case of the colleges, our graduates, but partly our undergraduates—is a pressing and important one. Here is a vast reservoir of valuable energy and potential service. We can organize and register these women by colleges, of course; but we must coordinate our plans with those of other organizations. Here, too, we need direction from the National Government. This we shall no doubt get soon from the new Department of Civilian Defense, just set up by the President under our dynamic and efficient Mayor of New York.

We must proceed immediately to coordinate all this side of our national service. And here, also, though willing to sacrifice our individual comfort, safety and ambitions, let us not sacrifice our training. Let us not use, except in emergencies, college women for work that can be done equally well by women without college education. That is a kind of sacrifice which is really a waste of national resources.

Far more important than all these phases of national service that I have been discussing is the training of mind and character to understand and to face the present emergency and to act as responsible citizens. How have the colleges been performing *that* service? *Very badly indeed*, if one may judge from the bitter criticisms of college youth which have appeared in many striking magazine articles and public addresses during the last two years or so. Our young people are soft and selfish, say the critics. They are also ignorant and blind.

Soft and selfish: they just want to be comfortable and secure, and they don't want to pay any price for this security and comfort. They don't want to do painful things for it. They don't want to make sacrifices for it. That they should ever be compelled by inexorable circumstances to face what they don't *want* to face and to do what they don't *want* to do is simply inconceivable to them.

This is part of the indictment. It is exaggerated. Lots of our students at Barnard and, I am sure, at Goucher, are not at all like this. Those who were have learned a good deal in the last few months.

But there is an element of truth in the charge. The young people are not to blame, however. *We* are, we, their teachers and parents, who have made them what they are.

With the best intentions in the world, and out of deep affection, many American parents have made their children "soft and selfish" because they have just wanted them *to be comfortable and happy all the time*. This is a poor preparation for the grim world of today.

In many schools and colleges, similarly, modern methods have tended to weaken the mental and moral fibre of our youth by allowing them to drift along choosing the subjects and activities which happen to appeal to them at the moment. Such an education does not develop clear purpose and resolution.

Ignorant and blind: are they really that? The gravest indictment of our modern education—and it is directed very properly against schools and colleges rather than against the young people—is contained in Mr. Walter Lippmann's remarkable address delivered before the American Association for the Advancement of Science in December, 1940. Mr. Lippmann's thesis is that "*the prevailing education is destined, if it continues, to destroy Western civilization and is in fact destroying it.*"

Why? Because, says Mr. Lippmann, during the past forty or fifty years those who are responsible for education have progressively removed from the curriculum of studies the Western culture which produced the modern democratic state. The schools and colleges have therefore been sending out into the world men who no longer understand the creative principle of the society in which they live; men who no longer possess in the form and substance of their own minds and spirits the ideas, the premises, the rationale, the logic, the method, the values or the deposited wisdom which are the genius of Western civilization.

We expect our citizens to rally to defend Western civilization, but alas, we have not given them any chance to learn what Western civilization is. "There is no common faith," said Mr. Lippmann, "no common body of principle, no common body of knowledge, no common moral or intellectual discipline." And again, "Having cut him off from the tradition of the past, modern secular education has isolated the individual. It has made him a careerist—without social connection—who must make his way—without benefit of man's wisdom—through a struggle in which there is no principle of order. This is the uprooted and incoherent modern 'free man.'"

That is a terrible indictment. It is probably too sweeping and extreme. But there is an alarming amount of truth in it. In the light of it we must restudy the curriculum of our schools and colleges. We must provide for our students some more clear idea of the nature of Western civilization and the American variant of it; a far better historical background; a far more constructive and dynamic conception of American institutions and aims than we have for the most part been giving in recent years.

The Faculty of Barnard College, after throes of discussion this year, has restored a history requirement, and has further

developed its new course "American Studies." Similar discussions have taken place in other colleges. They indicate a growing realization of some of the defects of our recent education.

In this grave national emergency, the greatest national service colleges like ours can render is to give to their students through the curriculum and through special forums and discussions a sound understanding of the national and international situation, in its historical setting; a clear vision of the nature and aims of our American nation; and a deep realization that we have each to pay a price for the survival of this nation and for the security and freedom and opportunity we enjoy from it. Can we give our students also courage to face these facts cheerfully and to meet, each one, her own obligation to render service and sacrifice? We must try.

But these students who go forth from Goucher today will not always live in times of chaos and violence. Surely after five years, or after ten years, or after twenty years, the world will settle into some sort of order. So that a great part of their lives, probably by far the greater part, will be lived in time of peace. For the pattern of life in those fortunate years—the normal pattern of satisfying work, enriching human relationships, stimulating recreation in sports and the arts and active citizenship in community affairs—for that normal life the education they have enjoyed at Goucher will have prepared them, as it has in some measure for this strange and stimulating moment in which they graduate.

While you render service and sacrifice to your country in its hour of danger, and later in the happier times of peace, good fortune go with you, graduates of Goucher, Class of '41!

HOW SHALL WE SAVE THE FUTURE?*

LOREN HICKERSON

EDITOR, UNIVERSITY OF IOWA NEWS BULLETIN

Never has a single hour in the history of a great nation been so important to the future of the world as this. Never has the need for vision, for keen thought and careful action been so great.

For this is America's hour.

As we look upon the days of these next few years, may it be with both eyes upon the distant future, and the hearts of all of us upon the generations of Americans yet to come.

IN this day of international turmoil, one burning question rises before us, transcending all others, because the answer we shall make to it will trace the pattern of the destinies of men for a century to come.

Since once again man has hurled himself against the stone walls of militant despair, who'll see us on our way again, and do a better job of it than we have done?

Who will strive, even as we have failed, to build a world of peace and international security?

Who will be left with dreams and hopes and ambitions after this—when the dreams, hopes and ambitions of millions are being blasted into the rubble of war?

There'll be a young man, an American.

Although he may be a baby of this war, he'll be untouched by conflict.

He'll be spared the horror of invasion on his native soil. We'll see to that.

No matter what hardship, what sacrifice we may have to make, he will live his early years in some semblance of peace at home. And he'll be the only one in this whole wide world so fortunate. Because, whether we go to war or not, unlike the children of England, Germany or France, unlike the children of Russia, Japan or China, we can keep the war from him.

He is one of the coming American generation. He is the composite symbol of the new America.

* Reprinted from *University of Iowa News Bulletin*, Vol. XVI, No. 9, September, 1941.

He may be your son, or your grandson or the kid in the next block.

Whoever he is, wherever he is, he is the hope of the world.

The force of onrushing events is upon us. We cannot stay it now. The mistakes which followed the last war were too far-reaching, too lasting to be remedied by stop-gap, last-ditch panaceas. We can only act with wisdom and strength, and do our utmost to halt as soon as possible the forces of destruction now in operation.

But we alone can take advantage of the peace at home to train the new American to succeed where we failed. It's up to us to speed him on his way, to train him—at home, at school, in the church, in business life—for the job ahead.

No national emergency, no international crisis can overshadow the importance of that.

Every other great nation in the world today is involved in all-out war to save the present. We alone can work, through him, to save the future.

And how will we do that?

We'll be sensible, in the face of widespread insanity. We'll be realistic about the present, and about the future.

And we'll cling to those elements of our American life which have built this nation, made it the greatest in the world and which will see it through worse days than these, if need be.

We'll maintain our schools, our colleges and universities. We'll keep them from being dragged into the floods of hysteria which accompany war. We'll rely upon them, and help them, to keep alive the freedoms which we've preserved.

No matter how dark the days may become, no matter how hard the times, we will nurture and expand the American ideal of education for the whole of great peoples. We will broaden that principle, even as we devote our efforts more fully to the fight against oppression.

America's colleges and universities are the repositories of our glorious past. They are the crucibles from which will come a more glorious future, not alone for this nation, but for the world.

We are moving now into a new stage of international civilization. We're living together among nations at war. We've got to live among nations permanently at peace. That is the chal-

lence of this day, and America's schools and universities will accept it. They are the only ones who can.

We'll not talk these days, as men have talked before, about the end of things. We'll not be pessimistic, and bemoan the passage of the old order.

We'll look ahead to the new, the greater days. With high purpose and firm resolve, we'll face the challenge of peace.

Back at the birth of the 19th century, when Napoleon Bonaparte dreamed of world domination and sought to carry out his plans, men saw the end of the world they had known, the end of a civilization.

It wasn't the end. It was only the beginning. And among the men and women who were born during the Napoleonic era when men foresaw the end of things—men and women born to become great in all nations—there was a Russian named Tolstoy, a German named Bismarck, an Englishman named Disraeli.

And there was an American, named Abraham Lincoln.

Today we will not talk about the end of things, or bemoan the passage of the civilization we've built. We shan't talk about opportunities lost forever, the disappearance of frontiers.

These are the most exciting days in the world's history! These are the days of the great adventure in peace—the greatest of all challenges to the human mind and heart.

We've talked too long about how tough things are, how tough they're going to be. We've lost our spirit of adventure, and we've got to get it back. We've got to get it for ourselves again, but far more important than that, we've got to instill the spirit of adventure in the new American. For he faces the adventure of new peace.

Here in America, this great nation in whose national mind and heart you know, as we know, abounds the love of peace and international good will—here in this great bulwark of a hemisphere lie the seeds of a civilization for greater than the one men may say we're losing now. And here lie the seeds of those who will pioneer in building it.

Dark days these? Why these days mark the beginning of a new world. These days mark the beginning of the new civilization—and the youth of this nation will guide two hemispheres to its fruition. They're in the front ranks of the youth of the world.

*We need now, as we have never before, great scientists and economists, great writers and composers and artists, great diplomats and statesmen—the greatest mankind has ever seen.**

THAT is the challenge of America's colleges and universities, in these times of greatest crisis. That is the challenge only we, the present generations of America, can unequivocally accept. For as we struggle with the challenge to the present, with all nations, only we can accept the challenge to the future. If we fail, how much the world will suffer.

Only we, the freest of the yet-free peoples of the world, can build right through these perilous days the ramparts of the future.

So we must train the new American.

We must guard his dreams, his ambitions and his hopes; we must help him to remain calm and sure of himself.

Whether he be in college, in high school, in the grades, he must be kept in school. He must be taught to build even as millions like him elsewhere are taught to tear away; he must be taught reliance upon his own will, to counteract reliance everywhere upon brutal force.

He must be taught history, and economics and science, language, and literature and religion; he must be taught to see, and feel and understand so that he may correct the mistakes men have made. He must be wise.

If he but have wisdom, his dreams will do the rest.

This is the ideal for which men give their lives, for which we would give our lives if need be. And as we prepare to protect this ideal from any force, no matter where or when, we must strengthen and augment it. For this is the essence of our democracy.

Democracy—the way of free men—is on trial, some say. But democracy is not on trial. Freedom will live forever in the hearts of men. The challenge of today is not to freedom as a way of life, but to our wisdom in its use, our abilities to turn its vast creative forces to the well-being of peoples here and everywhere.

We need not prove democracy. We need only prove ourselves.

That proof of self is the job of all of us. It centers in ours, the greatest of all educational systems. About it our civilization has been built, and will be preserved and strengthened.

* Italics are the Editor's own.

We must use its resources—its classrooms, its teachers, the great wealth of knowledge of all generations it preserves for mankind—for the building of the new world.

We must do it now—continuously and in ever increasing measure.

As long as there are enough of us to man the defenses, the industries, the businesses and professions of the day, our new American must be kept at the ways of peace, and at the ways of wisdom.

For he is the pioneer of the new world. His wisdom, his hopes and dreams will see us through.

DESTRUCTION AND CONSTRUCTION*

W. H. COWLEY

PRESIDENT, HAMILTON COLLEGE

THREE years ago in a speech on the Hill, our alumnus and trustee, Alexander Woolcott, quipped that "Time doesn't march, it gallops." That was before the war started, and no one knew then that within less than two years a dozen nations would be under the yoke of a conqueror whose planes, tanks and artillery zoom rather than gallop. Even though that conqueror has apparently been bogged down for several weeks, Time has driven through these summer months with a tremendous velocity, and we start another academic year in a world that during the thirteen and a half weeks since commencement day has seen spectacular changes.

College had hardly closed when Germany turned on her Russian ally, and nine million men threw themselves and their machines at one another from the Arctic to the Black Sea. Soon thereafter Japan marched into Indo-China to threaten the peace of South Asia, and only vigorous American diplomacy has averted war in the Pacific. Meanwhile the Battle of the Atlantic has been intensified, and six American vessels—two of them naval craft—have been either attacked or sunk. These momentous developments have pushed the American people to the very edge of war. This past week President Roosevelt has therefore announced to the world in general, and to Germany in particular, that our Navy has been instructed to capture or destroy any piratical ship or plane that appears within our defensive waters. In the judgment of many people, myself included, this declaration means that almost to a certainty we shall shortly be an active participant in the war. Personally I believe that by the turn of the new year we'll be fighting.

Of course, no one *ever* knows what tomorrow will bring. Men always live in the faith that the problems ahead will be met successfully by their attitudes of the present. It is about such attitudes that I should like to speak this morning so that we may begin our new academic session with the year's work clearly charted and with the minds of us all free to do our job.

* Opening Address, One Hundred and Thirtieth Year.

Of the four attitudes of which I would speak, the first, although no more important than the others, has already been indicated. It is this: that we who constitute Hamilton College are not alarmed about either the future of our country or the future of our college. The expansion of the Faculty, the extensive renovation of buildings and grounds, and the maintenance of our high admissions standards and your presence here this morning make this attitude clear. If we believed, as some people seem to believe, that the horizon is dismally and hopelessly black for the way of life that we value, we would have sat with folded hands and twiddling thumbs awaiting the deluge. But we are convinced that no deluge is coming. Floods and high seas, yes, but no deluge. We are convinced, further, that we'll conquer the floods and the tides and come soon to a new day when, as the waters recede, we can build upon our historic foundations an even better society. The freedoms that have been ours since the founding of our republic will continue, revived. The social institutions that have evolved through our history will keep on evolving, acquiring new strength from their survival through the crises through which we are now going. Above all else, the essential soundness of democracy will be demonstrated, and we shall rid the world of the corsairs who would make us their economic if not their political slaves.

This is the faith which controls our thinking. It is a faith which recognizes that, when victory and peace come, many changes must inevitably be made in our national life and in our individual lives, but it is a faith that grows from the conviction that our institutions are fundamentally sound and that as a people we are flexible and intelligent enough to cope successfully with the problems that we shall face. In brief, we are going forward here at Hamilton College to do our job of sending educated men into the jumbled world certain that the education of youth is the best contribution we can make to both the present and the future.

In holding this first attitude we do not ignore the national crisis. We are on the verge of a "shooting war," and economically and psychologically we are already at war. As the year proceeds, it may therefore be necessary for us to change or to supplement our normal instructional program to render to the

nation a different kind of service from that which we are now giving. The second attitude I would cite, therefore, is the attitude of readiness to change our work when change is desirable. We are keeping in close and constant touch with the authorities in Washington, and doubtless the Board of Trustees and the Faculty will modify the work of the College whenever the national interest so requires. Indeed, we shall take the initiative in making such modifications when and if they are necessary. Meanwhile, the normal program of the College will be in effect, and I call upon everyone to put his shoulder to his particular wheel with renewed energy and revitalized determination. Frankly, I do not anticipate that any substantial changes in our work will be called for, and thus I hope that everyone will carry on without being distracted by thoughts of what *might* be going to happen.

I doubt that any basic changes in our program will be necessary because, as everybody knows, national defense includes a very great deal more than strictly military defense. This is particularly true in the all-out kind of war that is now being fought. The Navy and the Army are merely in the front ranks. Everyone else, in one capacity or another, is also engaged in defense. Thus throughout the country civilians are being trained as air raid wardens; home defense units of many other varieties are also being organized; and first-aid, morale and intelligence services are spreading through all kinds of communities. Behind these military and non-military organizations come all the rest of us, each making his contribution to the common cause. The newspapers, magazines and radio commentators very naturally give particular and proper prominence to the men and women who are working in the factories producing planes, guns, munitions and other equipment for war; and the universities and other educational institutions which are training engineers, chemists, physicists and other technical specialists are rightfully being spotlighted. Yet we in colleges devoted to general education are also serving even though we are busy with work which in itself is so thoroughly non-military. This statement summarizes the third of the four attitudes of which I am speaking: we in colleges of liberal arts are also serving.

We are serving because we are carrying on one of the primary institutions of American life for the protection of which the war

is being fought. Make no mistake about it, if the Axis powers win, there will be no place in America for the way of life which our kind of education is designed to foster. This will be true even though our shores are not invaded. Should peace be dictated by Hitler, Mussolini and the Japanese military leaders, we face ideological domination, and that would mean that the liberal thought which it is our function to spread among men would be preemptively banned. Moreover, our economic institutions would of necessity be startlingly reorganized, and the nation would not have the wealth for any type of higher education except technical training. Hence the million and a half young men and women who are today registered in our colleges and universities would be reduced in number to a small fraction of that total. We should therefore enter upon a period of intellectual and spiritual starvation which would cripple us beyond the power to fight off the tyrants who would control the world.

Now I don't believe that any of these things will happen, and it is thus necessary—urgently necessary—that the colleges continue to graduate men and women who are broadly educated and who are equipped to cope effectively with the huge problems of reconstruction that we shall surely face when the war is over. This, may I point out, is not only the view of Hamilton College but it is also the thesis from which the Government has been operating as demonstrated by the provisions made for college students in the Selective Service Act and by a statement issued this summer by President Roosevelt. This is what Mr. Roosevelt said:

Government and industry alike need skilled technicians today. Later we shall need men and women of broad understanding and special aptitudes to serve as leaders of the generation which must manage the post-war world. We must, therefore, redouble our efforts during these critical times to make our schools and colleges render ever more effective service in support of our cherished democratic institutions.

Historically and currently, Hamilton College is committed to the broad educational program to which Mr. Roosevelt refers in this statement, to the task of educating young men to an under-

standing of the world in which they live, its roots in the past and its trends into the future. Among educational endeavors none is more important and more strategic than this, and its importance is multiplied by the very fact that we are in the midst of a great world crisis.

In order to train to become engineers and other kinds of technicians, many young Americans have of course chosen to forego the opportunities for the broad education that Hamilton and similar colleges offer. Seeing the great defense-program demand for technically-trained men they are crowding into engineering and other vocational-training schools. Pessimistically, they are gambling that the war will last a long time or that we shall be forced to become a militarized nation after the war is over. But if the war ends in the next two or three years with the democracies victorious—and personally I am convinced that it will—these men are going to be in serious trouble. The excessive supply of engineers and technicians will then be a drug on the market, and many such men will have neither jobs nor the broad education that will help them to adapt themselves to the new times in which we'll be living. The only intelligent way to face an uncertain future is to be ready for any eventuality, and those who have been educated liberally will be better able than narrowly-trained technicians to adjust themselves to the new arrangements we shall face after the war.

The war has of course intensified the problem as to the value of a broad, general education as compared with a restricted technical education. Men have argued the question through the ages, and we at Hamilton stand staunchly by the time-tested premise that a liberal education should precede specialization—even in times of crisis and indeed the more so because of the crisis. President Roosevelt is completely right when he points to the need of men "of broad understanding" to cope with the problems of the post-war world. To train such men constitutes the function of Hamilton College. An old Persian proverb states the thesis clearly: "A tree that grows quickly to maturity never grows very high"; and an ancient Chinese proverb is even more pointed: "There is no use of a thousand-league horse unless to ride him you have a thousand-league man." Today we are generating innumerable machines of many thousands of horse-power, and although tech-

nicians manipulate them, they must be directed by men of broad knowledge, imagination and vision. Thus I repeat, we in the liberal colleges also serve because our students are following the plan laid out for them by the Government while preparing to play their large parts in the reorganization we shall encounter after the end of hostilities.

This does not mean, of course, that liberal arts students will not also fight when they are called. Some Hamilton undergraduates have already been called into military service, and others will be called later. In recognition of the importance of the kind of education you are having, however, the Selective Service Act authorities in Washington are now in the process of instructing local boards that all properly-enrolled college students are to be permitted to finish this first semester; and unless the national emergency becomes very serious indeed, it seems probable that they will be permitted to complete the full year. In any event, we know that no one is to be called during this first semester, and so with a clear mind everyone can go to work upon the vitally-important job of becoming an educated man. The Government will not interfere, and, indeed, it strongly urges that all college students buckle down to the tasks before them as their best contribution to the national defense.

And there is one other contribution that Hamilton students in particular can make: the development of an even better college morale than we achieved last year. We are very properly hearing much about morale these days, and we shall go successfully through the months and years ahead only if we can approximate the spirit of thumbs up that has gripped the British people and impressed all the world—even the Germans. What we do here on this Hill this year and how we do it will contribute to the national morale, and every Hamilton student and faculty member, therefore, has an insistent and compelling duty to help make this college community a model of high morale.

The Board of Trustees has given testimony to its high morale and its faith in the future by the expansions in staff and plant. The Faculty has similarly expressed itself in upholding our admissions standards. The developments of the past few weeks indicate that the students also share the same sentiments, and thus we can look forward to an unusually productive year, a year

of high and happy spirit. High morale, then, is the fourth attitude which I would emphasize; high in intellectual achievement, high in athletic performance and other student activities, and high in all the many ramifications of community living.

American colleges have never opened their doors in times more troublesome than these. The world is bent upon destruction of cities and farm lands, institutions and people; and no one knows what will remain when the guns stop firing.

Yet in the midst of these unhappy times, we start our one hundred and thirtieth year carrying on our crucially-important educational work. We are fortified in our efforts by the four attitudes I have discussed: first, that we are not pessimistic about the future of our country or the future of our college; second, that we shall temporarily change our program if the authorities in Washington suggest that we should; third, that as a liberal arts college we are already making a significant contribution to the national defense; and fourth, that every Hamilton student and faculty member, as his contribution to the national morale, has an urgent duty to help bring the morale of the College to its highest possible peak.

Viewed with perspective, the destruction about us constitutes a challenge to construction: construction of material things such as buildings and equipment to use in them, and even more important, construction of the minds and spirits of men. We shall be equal to the challenge; and though we are a small college, our example can and will be large.

A BACCALAUREATE ADDRESS

SAMUEL P. CAPEN

CHANCELLOR, THE UNIVERSITY OF BUFFALO

HAVE any of you ever tried to describe to yourselves the environment in which you live? I do not mean simply your physical environment; the four walls that house you, your place of occupation, the external aspects of your community. I mean your total environment. That total environment includes a vast array of physical items, to be sure; buildings and streets and landscapes, likewise a great variety of tools and gadgets and mechanisms designed to extend your control over the inanimate world and to minister to your comfort and pleasure. But it also includes an even greater number of items of another sort, most of them intangible and invisible.

For example, all of us have relations with many other people. Some of these relations are very intimate, some casual. And our human relations are of far more importance to us than the ice-box or our automobile or even than the clothes we wear. Although we cannot see or touch this group of associations, it forms an essential part, probably the most essential part, of the environment of every one of us. By it we are stimulated or restrained, made happy or unhappy, unconsciously molded in our actions and our thoughts. Since no two persons have exactly the same human contacts, each has, in respect to his human relations, an environment all his own.

But beyond these human forces that play upon our characters and our personalities, there is an immense invisible environment that is to some degree common to us all. Of what does it consist? Of institutions, such as the government of the United States and its several subdivisions, our system of popular education, the economic system of the country. Of concepts which give direction to our social life, such as justice, the individual's rights, the citizen's obligations, tolerance of differing opinions, community of interest regardless of racial origins. Of standards of behavior, such as self-control, honesty, faithfulness to duty, kindness and resolution in the face of discouragement or danger. Of products of the artistic imagination as displayed in music, in color, line and

form, in the written and spoken word. Of a huge river of facts and ideas constantly fed by the press, the radio and by unchecked communication between individuals. Of national ideals, such as freedom, equality of opportunity, the eradication of class distinctions, the progressive improvement of American society to the end that life for all may become both materially and spiritually richer and more satisfying.

This is far from a complete catalogue of the elements of our environment. If you are interested you can fill in the details for yourselves. The sum total of all the elements is America. America is a place, to be sure; a big place occupying much space on the map of the world; a place infinitely diverse in topography, climate and resources; a place infinitely precious to most of its inhabitants. And America is one hundred and thirty million people who can be seen and counted, and who are likewise infinitely diverse. But the essential America is more than a place, far more than the bodies of one hundred and thirty million human beings. It is what is in the minds and hearts of these people. It is a distillation of two thousand years of Western culture, informed and guided by the ethical ideals of Christianity. It is a tradition of three centuries of affirmation of individual freedom. It is a demonstration of the boundless creative power of a nation of free men. It is the words and acts of Washington and Jefferson and Lincoln, of Webster and Emerson and Walt Whitman, of John Paul Jones and Farragut, Lee and Grant. It is a world symbol of the dignity and inviolability of man. It is an aspiration, vague but potent, which has never been quenched or dimmed, an ever living hope.

Such is the setting of our lives. So natural does it seem to us that we rarely think about it. We take it for granted. If we are, or are about to be, doctors or lawyers or housewives or business men we assume that we can address ourselves to the peculiar problems of these callings inside the framework of this kind of a social order. We assume that the laws will protect our persons and our property; that we may worship where or what we will; that we may move to any part of the country according to our desire; that we may change our occupation if we choose; that although we shall encounter some crooks and ruffians most of the people we meet will be fair and kindly; that we shall achieve the respect

of our fellows if we are diligent and skillful and possessed of good will; that we can plan advantages for our children which we ourselves have not enjoyed and be confident that the plans will be fulfilled; that we can seek the truth and proclaim what seems to us to be true; that we can love and play and select our own partners for both pursuits.

I say we assume all this. Whether we are conservatives or radicals, we assume it. Even those few Americans who like to call themselves revolutionaries—unless they belong to a communist or fascist organization—assume a good deal of it. It is practically impossible for most Americans to imagine an environment greatly different.

I should like to invite you to such an exercise of the imagination. It should not be very difficult. We have the specifications for an environment, a world environment at that, almost every element of which is the exact reverse of the corresponding element of the American environment. The specifications appear in Hitler's writings and those of his associates. Somewhat less thoroughgoing prescriptions, although generally similar, have come from communist and fascist pens. On the continent of Europe there is already an impressive exhibit of an environment constructed according to these specifications. Its principal features are familiar to us all. Yet, filled with horror and pity as we are at the spectacle, I doubt whether most of us realize what life would be like for us if Hitler's newly-created environment should become in fact a world environment.

Suppose we try to list some of the privileges, habits and concepts we should then have to give up or alter. We could not move about the country without special permission. We could not choose our respective occupations except with government approval, and we might be ordered to change them contrary to our wishes. We could not form voluntary organizations to advance group interests and we could join only such organizations as the State approved. To some organizations, fostered by the State, we should be compelled to belong. We might at any time be obliged to change our residence at the orders of the State.

Members of certain races and persons known to hold opinions contrary to official opinions would be proscribed. They would be persecuted with the utmost severity. Any association between them and other members of the population would be prohibited.

Universal public education would be abolished. Higher education would be restricted to those selected by the State for careers of leadership. Other schools would train lower class citizens for predetermined tasks. The masses would have conferred upon them "the blessings of illiteracy."

Our property would at all times be subject to confiscation and we could appeal to no tribunal for redress. We should be under constant espionage. On some spy's report of words or acts alleged to be contrary to government regulations, we should be arrested and condemned without any form of trial such as we have known. Diligence, skill or exceptional ability would be no passport to social consideration or economic rewards. These would come only as a result of government favor.

We could refresh our spirits only with such art as the rulers approved. If we happened to be artists, we could write or paint or compose only according to an approved style and content. Our churches would live under a constant threat of suppression, a constant pressure of antagonism.

We should read—if we were not numbered among the blessedly illiterate—only books and papers passed by the government censorship. We should hear, whether on the air or at public meetings, only what the government thought we ought to hear. We could never discuss controversial questions. We could never inquire into any subject with a view to ascertaining the objective truth. Indeed the sources of truth would not be open to us, if these sources had the remotest bearing on any phase of the government's policy or doctrine.

We should be forced to forget such a concept as justice, for justice, in the proposed new order, would be only "a means of ruling." Tolerance would become an obsolete idea. Honesty, instead of being prized as a quality to be cultivated in human relations, would be derided as the mark of a fool. Kindness, and mercy toward the helpless and unfortunate, would not be regarded as virtues. They would be considered silly weaknesses; and the State would strive to eradicate all impulses toward this sort of conduct. We should see our children systematically trained to ruthlessness and cruelty. We should be encouraged to exercise brutality toward all who were not strong enough to resist us. Women would be degraded to the status of mere chat-

tels. Love in the highest Christian sense of the word would be hostile to the purposes of the State and could survive only as a secret possession locked tight in the breasts of those few who could resist the universal moral corruption.

And what of the State, the proposed world State, of which a large-scale model is now in process of construction overseas? The population would be graded in a rigid order of classes. On top the masters, with powers transcending those of the feudal lords over the lives and destinies of great groups of people. Under them a middle class of skilled workers and local agents with restricted privileges of citizenship. Under these a great mass of disfranchised serfs. At the bottom an immense body of slaves made up of those judged by the masters to be racially inferior. The State, that is, the masters, would recognize but one virtue: obedience—and this would be enforced by an iron discipline.

Although the specifications for the new order stop short at the point where world dominion shall have been secured, we are justified in asking ourselves what then would be its aims. Obviously not the general welfare. Such a purpose would be incompatible with the enslavement of the bulk of the population. We must assume that its only aim could be the utmost satisfaction of the appetites and caprices of the masters. There would be nothing to which the rest could aspire, nothing for which they could hope.

There is the picture, as drawn by the Nazi draftsmen, from the Leader down. I have tried to outline it fairly and without exaggeration. And if correctly drawn, shall not we who have a vision of another world, a vision partly although not yet completely realized—shall we not say with Hamlet:

Look here, upon this picture, and on this; . . .
Could you on this fair mountain leave to feed,
And batten on this moor?

Let us be under no illusions. For us Americans, as well as for the nations of the Old World, the issue is joined. The conflict is on between two plans for the organization of human society which cannot be reconciled. On the one side, the protection of the rights and dignity of man, the release of the creative energy of the people for the arts of peace, the rule of reason in the general interest. On the other, the negation of morality, the exploitation

of the individual, the rule of terror in the interest of a self-chosen few.

Conceivably there might be room on the earth for these two plans to be in peaceful operation at the same time; each confined within an area of its own and separated from the other by expanses of blue water. Equally dissimilar social orders have co-existed in the past, more or less at peace with one another. Some of our fellow-citizens continue to believe that this would be possible again. But the evidence is against their belief. If we were willing to have it so, the advocates of the other plan have already shown by word and deed that they would not be. Their declared objective is world domination, achieved through military might. Indeed, they could consider no alternative. For the influence of the example of even one powerful and successful democracy would be a constant psychological menace to their whole system.

It therefore seems probable, if not inevitable, that in some fashion and at some time, not yet disclosed to us, we shall have to meet the challenge in the terms which the other side has chosen: the terms of force. That is why it is important for us to see the whole of that which we shall be called upon to defend; and to understand as completely as possible that which is ranged against it.

I cannot lay too great emphasis on the necessity for understanding, because in a time of extreme emergency tissues are apt to be oversimplified. People are asked to take a stand for or against something which is described in very general terms. For example, we hear daily that the present conflict is one of democracy against tyranny, or freedom against slavery, or justice against arbitrary force; or one of law-abiding nations against aggressors. After we have heard these words constantly repeated for months they cease to have any precision of meaning.

We must look behind them. We must clothe them with meaning. America cannot be summed up in a slogan. It cannot be characterized by an epithet or two. Neither can those powers which are hostile to its way of life and seek to undermine or destroy it.

We need to be fed on richer food. We need to apprehend America entire—the moving currents of its past and present; the composite texture of its population, each strand contributing

something to the beauty and strength of the total fabric; the privileges of its citizens, so familiar that the citizens overlook them; its faults and failures, too; but also the deep springs of its vitality; its instinctive confidence in the limitless possibilities of a future which its people have the wit and the will to create. And we need equally to examine the totalitarian program in detail. We need to match the advantages which it claims—and its propagandists claim for it many advantages—; we need to match these one by one against our own. In a word, America requires more than willing defenders. Nine-tenths of its citizens are always such. It requires also many informed defenders; interpreters of its achievements and its purposes.

This is the special service to which you are summoned, you and all other men and women who have received our country's finest gift to its children, an advanced education. The service will be in addition to any other efforts and sacrifices you may be called upon to make. But it is part of that responsibility of leadership which is laid upon every educated citizen of a free nation.

As you fulfill this responsibility, the conviction will mount within you, I am sure, that something grander and more nearly universal is at stake than even the defense of one's native land; immediate and compelling as that task may be. Every religious and secular ideal which men have put before material satisfactions and which has inspired them to rise above the level of the brute is at stake. The fruits of the age-long struggle of men to be their own masters are at stake. The moral gains for which millions of men have suffered and died are at stake—great men and small men, saints and upward-stumbling sinners, prophets and seers and leaders of the people and their hosts of anonymous followers. And as this is borne in upon you, I am sure that your determination will increase to preserve these hard-won achievements of mankind, cost what it may.

Not by any conscious choice of our own are we Americans enlisted in this world cause. Indeed, we thought that these supreme spiritual values would never again be threatened with annihilation by force. We were mistaken. And now the cause has been thrust upon us. Whatever the acts of our leaders—and some of us approve of them and some do not—it would have been thrust upon us just the same. Only one question remains undecided: What should be the extent of our participation?

Some of us believe that we should arm ourselves to present the most formidable front against attack; and that we could then best assure the survival both of America and of the cherished standards of Western civilization by avoiding any chance of hostilities, unless we should be actually invaded. Some believe that, in aiding other nations now fighting to preserve their independence, we should run any risks necessary to make our aid effective, even the risk of war. Some believe that we should at once enter the war on the side of these nations. Each of us is entitled to his belief and to the expression of it.

And though we differ, sometimes heatedly, let us always remember this. Every loyal American desires above all else that the policy which the nation pursues shall be the one which is best for America now and in the future. On one point, however, the advocates of each of these three courses of action must agree. Any one of the three involves a risk. There is no possible way for us to play safe. The choice, when our elected representatives make it, must be a choice among dangers. No more than for the European nations which asked only to go their peaceful way unmolested, can there be safety for us until the conflict is ended.

All signs indicate that the struggle will be long. Inevitably your generation faces shocks and hardships and losses. But for that reason should you be discouraged? Emphatically no. For the old and the sick the prospect is depressing. But not for you.

Why do I say this? Let me put it to you in a symbol. Some of you are athletes. All athletes have experienced that singular phenomenon which we call "second wind." It comes when one is on the verge of exhaustion, and when it comes there seems no limit to one's strength and endurance. With it comes also a sense of exaltation which seems to lift one to a higher plane of living.

America, if I mistake not, is on the point of getting its second wind. For years it has been groggy, going at half speed. Your immediate predecessors as they arrived at maturity, found small outlet for their energies and their abilities. Too many of them were soon drugged by the narcotic of social fatigue.

That will not be your lot. Every power of mind and body that you have will be taxed to the utmost. Perhaps you will not have the opportunity at once to do what you most want to do. But the demand for your services will be imperative, and wherever

they are applied you will have the comfortable conviction that they count.

Free men and women thrive best when they are asked to live beyond themselves, when the challenge of their environment is so urgent that their second wind must be tapped in order to cope with it. That is why the great periods of our country's history have been those which have called for the last ounce of the people's strength and resolution: the period of the nation's birth, the periods of exploration, of the Civil War, of continental settlement, of industrial pioneering. At such times Americans have shown themselves to possess inexhaustible resources of inventiveness, of versatility, of co-operation, of tenacity and of sacrificial ardor. Of course, we have no monopoly of these qualities. We have only to look across the Atlantic to see them displayed again in full measure by the people of the last remaining one of the great free nations now fighting for their lives.

In these facts lie a moral and a portent. The moral is that to exercise their whole creative power men must be free. And the portent is this: the voluntary efforts of men who have been bred to liberty and are resolved to retain it will in the long run surpass the utmost that can be exacted from many times their number of regimented and subjugated people driven by fear of punishment. The portent is there for tyrants to read.

Destiny has decreed that we Americans shall once more be tested; that we shall once more have to prove that the strength which was in our fathers to endure and to perform prodigies in a cause held sacred is in us, too. It is for us to meet the test with a high heart.

THE FIRST FIVE YEARS OF THE ARTS PROGRAM*

SAMUEL T. ARNOLD

DIRECTOR, ARTS PROGRAM OF THE ASSOCIATION OF AMERICAN COLLEGES

THE Arts Program of the Association of American Colleges began in 1935 as an idea in the minds of Mr. Frederick P. Keppel, recently retired President of the Carnegie Corporation of New York, and Mr. Eric T. Clarke, who was at that time musical adviser to the Corporation. They envisaged a service exclusively for the colleges, founded on the premise that a knowledge of music and the other arts was an important part of liberal education. Believing that there was among the colleges an immediate need for assistance in securing concert artists of high cultural as well as musical standing, they felt that the first concern of this new service should be music. It should provide the colleges with programs suited to their needs; programs offering certain features unobtainable through regular commercial channels. It was Mr. Keppel's thought that the colleges should be obligated only for the direct cost of any engagements they might make, and that the administrative and educational overhead of the agency should be covered by a grant.

With the general background of the project thus formulated, Mr. Keppel introduced the idea to the Association of American Colleges as the organization which, in his opinion, was best fitted to sponsor it. The project was wholeheartedly endorsed by the Association at its annual meeting in January, 1936. Dr. Robert L. Kelly, then Executive Secretary of the Association, drew up a proposal together with a preliminary budget, which was unanimously approved by the Board of Directors and the Music Commission and submitted to the Carnegie Corporation for action.

On April 15, 1936 the Concert Project of the Association of American Colleges—dedicated to the encouragement of interest in music and the fine arts in higher education—opened its doors and went to work under a three-year grant in the amount of \$51,500 from the Carnegie Corporation. The organization and development of the project was under the supervision of Mr.

* Acknowledgment is made to Miss Marjorie Nicholson who assisted with the preparation of the material.

Eric T. Clarke who, at the invitation of the Association, had assumed the responsibilities of Director.

At the end of the Concert Project's third year of experimental activity, which was begun in the field of music and later extended into the fine arts and the humanities, the work was reviewed in detail. Concluding that the Concert Project stood at the beginning of a greater service to the colleges than it had yet been able to render; that it had transcended its original purpose, the Board of Directors of the Association made formal application to the Carnegie Corporation for a grant to enable the Association to extend the work of the Concert Project during a further three-year period. A \$54,000 grant provided for the continuation and expansion of the work of the project—to be known in the future as the Arts Program—until the end of the year 1941-42.

Although there was a change in administration in the fall of 1940 when Mr. Clarke resigned as Director to become Administrative Secretary of the Metropolitan Opera Association, and the writer took over the position, the work of the Arts Program has been carried forward without interruption in keeping with the basic aims upon which it was established. As the founder and former Director of the Arts Program, Mr. Clarke has given invaluable assistance in compiling the material for this article.

As the Arts Program now enters its sixth year of service to the member colleges of the Association, it is time to evaluate what it has accomplished in its five years of operation under Carnegie funds. The following memorandum on the aims and activities of the Arts Program, which was prepared this fall for the Executive Director of the Association, may well serve as a basis for an evaluation:¹

In all our work we have sought to fulfill the stated purpose of the Arts Program—"to stimulate interest in music and the arts (and more recently in the humanities and the sciences) as a part of higher general education." As the Association's pioneer in the active encouragement of correlation of the arts in liberal education, the Arts Program has been purely experimental and non-competitive in its work. We have avoided duplicating in any

¹ Various facts and statistics about the work of the Arts Program are given at the conclusion of the memorandum. It is hoped that they will be both suggestive and interesting.

way services offered by the commercial agencies and have concerned ourselves with the development of new ideas. Since all our efforts are directed toward the college as a whole, rather than toward any single department, our representatives must typify their subjects in relation to the entire field of liberal education.

While the services of the Arts Program are available to all colleges, they have been welcomed particularly by the small institutions throughout the country which, because they lie off the beaten path, have little opportunity to participate in the tours of those first-class musicians and lecturers whom they might wish to engage. It has therefore been our responsibility to secure good people for these colleges—men and women who would carry out our aims—and to devise ways to get them to the colleges at the least possible cost. That they may have sufficient opportunity to meet with both faculty members and students to show how music, fine arts or whatever the subject may be, fits into their daily lives, the Arts Program has insisted that all engagements be for two days or more.

Although the success of an undertaking such as ours should not be measured in terms of volume, it is gratifying to realize that in five years we have been able to reach 353 of these institutions, many of which take three and four of our visitors each season. In some instances, where we have had more acceptances for a particular visitor than could be accommodated in the period of his leave, we have had to disappoint individual colleges and put them on the waiting list for the next season. Much more significant, however, is the influence our work has had upon individual colleges. Wherever an Arts Program visitor has directly or indirectly stimulated new interest among faculty members and students, we have been successful.

In the course of our work we have accumulated a vast number of comments from the colleges which have engaged our visitors. With noticeably few exceptions they have been enthusiastic. Particularly pleasing to us, in view of our interest in the correlation of the arts in liberal education, are the letters dealing with a musician's ability to interest non-music students; to correlate music with other subjects such as sociology and English poetry, or a painter's ability to stimulate creative activity among students generally. We are also glad to have the concrete evidence

of a visitor's influence reflected in one college's purchase of a viola following a violinist's visit; another's purchase of an etching press following the visit of an artist specializing in aquatints. While it is good to know that the immediate reaction of a college community to a visitor has been favorable, it is much more significant to learn six months later that the students in one college, inspired by a visitor in drama, had prepared and presented a first-class dramatic production, or that the year after an artist had visited a campus there was a greatly increased enrolment in the various art courses. Many colleges have called attention to the general uplift evident among faculty members and students following a Faculty-Artist Visit. Others have been delighted to notice students taking a keener interest in their work and showing a voluntary desire to expand their knowledge of those subjects which should be part of the general culture of every individual.

The list of musicians, artists and others whom we circulate among the colleges has grown gradually. In 1936, the Arts Program (then the Concert Project) had available five distinguished concert artists and a string ensemble ready to make two-day visits to colleges at no increase over their regular concert fees. An experimental series of visits by Harold Bauer proved that if a musician were personable, articulate and generally educated, he was well-qualified to stimulate interest in music as a part of liberal education. Another series of experimental visits by an ensemble showed that chamber music could be ideally presented on the college campus during a two-day visit. The repetition and explanations of pieces made possible through multiple performances in the informal surroundings for which chamber music was written, led to an intelligent appreciation of the formal concert. Each year since 1936 we have issued a booklet listing those individual artists and ensembles available for two-day visits. When, in 1940, it became evident that many of the colleges preferred the two-day visit plan and were having some success in engaging their artists on this basis through the regular concert managements, the Arts Program felt that its work in this direction was nearly done. However, because the colleges were insisting that the Association provide artists suitable for two-day visits, it was felt that the Arts Program should continue this ser-

vice until such time as the colleges could be assured of a source of supply through commercial channels.

With the realization that there were on college faculties outstanding musicians of broad general culture who might well take an active part in the Arts Program's work, we undertook in 1937 an experiment along this line. Its immediate success opened up an entirely new field from which we could draw not only musicians, but artists, historians, scientists—in fact representatives of almost any subject of liberal education. Through the Faculty-Artist Visit plan we have been able to extend our work by further interchange—intersectionally, inter-denominationally and internationally. We have circulated Anne Cooke, a Negro, among white colleges, and we have sent white visitors to as many as 21 of our negro member institutions. Two Catholic priests from Fordham University, whom we are fortunate to have among our faculty visitors, have been placed in Protestant institutions; Protestant visitors, in turn, have been to a large number of Catholic colleges. With the proposed visits of Baron Paul d'Estournelles de Constant (French), Dr. Emanuel Winternitz (Austrian) and Dr. Daniel Samper-Ortega (South American) we shall develop further the international interchange begun last year with Dr. Paul van Zeeland, former Premier of Belgium.

Without exception the faculty members selected to visit colleges have been enthusiastic about the plan. The musicians have found new audiences which have given them incentive to prepare new programs and seriously practice their art. All have been stimulated by contact with the work and thought of colleagues in other institutions, and have returned to their regular teaching duties with renewed interest and purpose. As a result of this professional growth, their own institutions have been benefited. Aside from the fine performances, demonstrations and lectures given by the faculty visitors, the colleges engaging them have been quick to recognize the stimulating effect of a fresh point of view upon faculty members and students alike.

Once the Arts Program's activities had been officially extended in 1938 to include all the subjects of liberal education which could be furthered by the visit plan, we experimented with the circulation among the colleges of distinguished scholars from those institutions throughout the country whose aims are allied with

liberal education. The Library of Congress, American Museum of Natural History and Metropolitan Museum of Art are among the great cultural centers which have cooperated with us in this plan to provide the colleges with representatives of specialized subjects, which, though directly connected with liberal education, are not generally offered in the college catalog.

Through special arrangement we have also been able to offer our colleges the rare privilege of visits by such eminent men as Dr. Paul van Zeeland, Dr. Tyler Dennett and the late Dr. Everett Dean Martin, who, from their wide experience and critical observation of current affairs, have led students generally to a better understanding of the present crisis we are facing.

While the selection of proper visitors for the colleges and the detailed preparation for each individual visit are important phases of our work, we must also find ways to keep the total cost of these visits within the range of the average college budget. Many of the independent concert artists have named special low fees for their individual two-day college engagements, and cut their fees still further for engagements on a closely-booked tour in a limited area. Each year we offer a group of colleges the opportunity to participate in such a Regional Tour by one of our announced musicians.

The faculty visitors, who have been granted leave of absence with full salary from their institutions to make their tours, operate on the basis of honorarium plus expenses. In two weeks—the average length of the leave—these people visit four colleges, spending a half-week at each. The college pays its share of the total traveling cost of the tour, provides room and board and a small honorarium. The expenses are kept at a minimum by offering the visitor to the colleges in an area so limited that he can get easily from one college to the next. Because of the very low financial return to the visitor from his tour, it is our policy to circulate only those people who are on the staff of a college or other educational institution. In several instances we have taken faculty members on sabbatical leave and arranged prolonged tours including as many as 25 college visits. The length of time a visitor remains on the campus varies with his subject—it may be a half-week, a full week or even three weeks, as in the case of Dr. Martin.

To judge by the enthusiasm of all concerned in the Faculty-

Artist Visit plan—the visitor, his institution and the colleges visited—it seems an ideal method of encouraging students and faculty members alike to think of their work in the broad terms of liberal education.

All three of these points of view were represented at the Informal Meeting of the Arts Program held at the Hotel Biltmore on May 8th of this year. From the lively discussions on "The Arts Program in the Life of the Liberal Arts College," "The Importance of the Arts Program to the Association of American Colleges" and "Visits to College Campuses by Faculty-Artists and Peripatetic Professors" there emerged a definite evaluation of our work and objectives. This conference provided the first opportunity for all of our visitors to meet one another, to exchange ideas and experiences; for the members of the Commission on the Arts and other invited guests to become acquainted with the men and women carrying on our work. The group at that meeting was unique—it represented a knowledge of colleges, their qualities and possibilities which may well have a great influence upon the future course of liberal arts education. There was in the group a vitality of spirit, a unity of purpose and a belief in the ideas of the Arts Program which has given momentum to our work for the colleges, and, through the published report of the meeting, to the colleges' response to our work.

In addition to our own experimental undertakings, we have, in cooperation with the Carnegie Corporation, been instrumental in developing a plan of Artist-in-Residence among the smaller colleges of the country. The idea of having on the campus an artist to share with the students his creative work is not new. Vassar College and Ohio State University had Artists-in-Residence over thirty years ago. The work of Orozco at Dartmouth, Grant Wood at the State University of Iowa and John Steuart Curry at the University of Wisconsin is well known. But the Artist-in-Residence plan has been practicable for many smaller institutions only since 1937 when the Carnegie Corporation and the Arts Program became actively interested in it and made the necessary arrangements for the painter, George Rickey, to be in residence at Olivet College in Michigan.

While on the campus at Olivet Mr. Rickey had no obligations as a teacher of art. He was provided with room and board, a

studio and necessary materials, in addition to a modest salary, and left free to choose his own method of stimulating interest in his subject. Mr. Rickey undertook a mural of appropriate theme in one of the college buildings and invited the collaboration of the students. He set before them the problems involved and indicated the research which was necessary. He asked them to contribute sketches and ideas, and when the preliminary work was completed, he had interested students join with him in the actual painting of the mural.

Following this initial experiment at Olivet we have worked with the Carnegie Corporation on many of the Artist-in-Residence projects carried out, under Carnegie grants, by the smaller colleges. The plan, with its opportunities to cut across departmental barriers, to interest students not enrolled in art courses, to supplement the regular teaching staff and to learn through actual experience, is one in which we, because it is in keeping with the ultimate ideals of our own work, are particularly interested. Although we have gradually shifted our responsibilities in this important work back to the Carnegie Corporation, we shall watch the future development of the Artist-in-Residence plan with keen attention.

Perhaps one of our most valuable services is offered through the Circulating Library of Choral Music, which was set up under a separate grant from the Carnegie Corporation in 1937 as the property of the Association. Although the primary purpose of the Library is to encourage choral activity on the college campus, particularly in festivals, it has done much to arouse the students' interest in music and to develop their musical literacy.

The Library consists of 17 major works, purchased by the Association, together with a collection of 125 Bach Cantatas and other shorter choral works, generously contributed to the Association of American Colleges by Mr. Henry S. Drinker. While there is a nominal rental charge (to cover depreciation and handling) on each of the major works, in addition to the transportation charges from and to the central depository in Chicago, the works of the Drinker Collection, which now contains over 70,000 copies of choral music, are circulated among the colleges for only the bare cost of transportation.

Supplementing his original donation to the Association, Mr.

Drinker has given us, for distribution among the colleges, copies of a booklet which he has prepared as a guide for choral directors. This booklet contains Mr. Drinker's translations of all 389 Bach Chorales, together with directions for reproducing cheap multiple copies of the music and substituting at minimum cost the English words. It also has a musical index enabling any musician who knows the first three notes of a Bach Chorale to locate it immediately.

The demand for major works from our collection is so great that we find it impossible (with only 100 copies of each selection available) to supply all the colleges requesting them. However, in keeping with our policy of encouraging a wide acquaintance with choral literature, the expansion of our Library has been in new works, rather than additional copies of those already available.

In five years time we have developed some of the possible ways to stimulate interest in music, the fine arts, the humanities and science as a part of liberal education, but there are still many more to be explored. We have not yet tapped the resources of those retired scholars who, because of their wisdom and experience, are so eminently fitted to carry on our work under a plan of Emeritus Visits. There is the vast field of radio, with its many interesting possibilities to be thoroughly investigated and put to work for the colleges. Although we have introduced one experiment in drama, there are numerous other approaches to this art most appropriate to the college campus. In science, the latest subject of our experiments, there is much that can be accomplished through individual visits. We propose in the future to develop further and more extensively the inter-racial, inter-denominational and international aspects of our work.

In cooperation with the Metropolitan Museum of Art, the Arts Program is now at work on a plan for the circulation among the colleges by the Museum of exhibits of art from its collections. The plan is to go into effect in the near future with a view to supplying the colleges at minimum expense with exhibits which will lend themselves to historical and sociological interpretation as well as to artistic appreciation. It is proposed that the Arts Program act in an advisory capacity to the Museum in planning and preparing these "thematic" exhibits, and to the colleges in making the best use of them.

There is definite need for an agency such as the Arts Program, which has the interests of the colleges solely at heart, and which the colleges may consider their own. We have, through our Circulating Library of Choral Music and through the 710 visits which we have to date arranged, played an increasingly important rôle in liberal arts education. In the national emergency our colleges will curtail outside activities in the arts in keeping with reduced budgets and speeded-up programs. It should be our responsibility in times such as these to emphasize the arts in liberal education as never before, that the intellectual balance of our students may be maintained.

SUMMARY

VISITS ARRANGED AND COLLEGES SERVED BY ARTS PROGRAM, 1936-41

Season	Faculty-Artists			National Artists			Choral Library				
	No. visitors offered	No. visits arranged	No. colleges served	No. artists offered	No. engagements	No. colleges served	No. works available	No. works in circulation	No. colleges using	DC*	
36-37	1	4	4	6	31	19	1	1	1		Total number colleges served..... 153
37-38	6	59	58	7	77	61	16	13	16		
38-39	14	109†	100†	10	56	38	17	15	28		
39-40	22	149†	117†	18	38	34	17	103	30		
40-41	28	153	109	13	34½	31½	17	15	75		
Total number of visits.....			474	Total number visits			236	Total number colleges served..... 153			
Total number colleges served			222	Total number colleges served			102				
Total number visits arranged by Arts Program, 1936-41											710
Total number colleges served by Arts Program, 1936-41											353

* Drinker Collection.

† Includes Sabbatical Tour of Frank Stratton.

‡ Includes year's tour of Raymond Jameson and Sabbatical Tour of Otto and Ethel Luening.

§ Includes 11 engagements on Regional Tours of Ernst Wolff, Katherine Bacon and Egon Petri.

CLASSIFICATION OF FACULTY-ARTISTS BY FIELD

Field	Special Interest	Faculty-Artist
Architecture		Walter R. B. Wilcox
Classics	Arts of Greece and Rome	Henry W. Kamp
Creative writing		Henry Alsberg Paul D'Estournelles de Constant
Dance		Martha Hill
Drama		Anne Cooke
Education	Conservation	Charles Russell
Fine arts	Painting	Stefan & Elsa Hirsch George Rickey Millard Sheets
	Leathercraft	Harold J. Brennan
	Art appreciation	Robert Lee Campbell
	Japanese prints	H. Irving Olds
	Aquatints	Doel Reed
	Wood engraving&Make-up	Lloyd Reynolds
History	Arts through History	Reginald F. Arragon
Literature	Comparative Dante	Raymond D. Jameson Reverend Gerald G. Walsh, S.J.
Music	Piano	Julian De Gray Henry Purmort Eames James Friskin Basil Gauntlett Hugh Hodgson Frank Stratton James Sykes Gregory Tucker Sandro Vas
	Piano and Cello	Ernst & Analee Bacon
	Violin	Arlan Coolidge
	Piano, Voice and Flute	Otto & Ethel Luening
	Piano and Voice	Hope Miller & John Kirkpatrick
Oriental culture	Oriental art Indic studies Islam and the Arts	J. Arthur MacLean Horace I. Poleman Myron B. Smith
Philosophy	Social Aesthetics	Everett Dean Martin Emanuel Winternitz
Political science	Legislation	Luther Evans Tyler Dennett
Science	Astronomy Seismology	Clyde Fisher Reverend J. Joseph Lynch, S.J.

COLLEGES VISITED BY FACULTY-ARTISTS, 1936-1941

Faculty-Artists	Season	Colleges
Henry Alsberg	39-40	Allegheny College, Meadville, Pa. Antioch College, Yellow Springs, Ohio Berea College, Berea, Ky. Denison University, Granville, Ohio Heidelberg College, Tiffin, Ohio Kent State University, Kent, Ohio Mount Mercy College, Pittsburgh, Pa. University of Louisville, Louisville, Ky. Westminster College, New Wilmington, Pa.
Reginald F. Arragon	38-39	Beloit College, Beloit, Wis. College of St. Catherine, St. Paul, Minn. Lake Forest College, Lake Forest, Ill. Ripon College, Ripon, Wis. Rockford College, Rockford, Ill.
	39-40	Augustana College, Sioux Falls, S. D. Carleton College, Northfield, Minn. College of St. Benedict, St. Joseph, Minn. Frances Shimer Junior College, Mt. Carroll, Ill. Lawrence College, Appleton, Wis.
	40-41	Carthage College, Carthage, Ill. Clarke College, Dubuque, Iowa Colorado College, Colorado Springs, Colo. Doane College, Crete, Nebr. University of Dubuque, Dubuque, Iowa
Ernst & Analee Bacon	40-41	Friends University, Wichita, Kansas Henderson State Teachers College, Arkadelphia, Ark. Northwest Missouri State Teachers College, Maryville, Mo. Phillips University, Enid, Okla. St. Mary College, Leavenworth, Kansas Southwestern, Memphis, Tenn.
Clement L. Bouvé (tour cancelled)	39-40	Amherst College, Amherst, Mass. Bates College, Lewiston, Maine Russell Sage College, Troy, New York Trinity College, Hartford, Conn.
Harold J. Brennan	37-38	Birmingham-Southern College, Birmingham, Ala. Guilford College, Guilford College, N. C. Mississippi State College for Women, Columbus, Miss. Southwestern, Memphis, Tenn.
	38-39	Bennett College, Greensboro, N. C. Catawba College, Salisbury, N. C. Coker College, Hartsville, S. C. Duke University, Durham, N. C. Limestone College, Gaffney, S. C. Shaw University, Raleigh, N. C. Wofford College, Spartanburg, S. C.

COLLEGES VISITED BY FACULTY-ARTISTS, 1936-1941

Faculty-Artists	Season	Colleges
(tour cancelled)	39-40	Augustana College, Rock Island, Ill. Carthage College, Carthage, Ill. Illinois Wesleyan University, Bloomington, Ill. University of Iowa, Iowa City, Iowa
	40-41	Aurora College, Aurora, Ill. Bradley Polytechnic Institute, Peoria, Ill. Knox College, Galesburg, Ill. Lawrence College, Appleton, Wis.
Carlos Buhler	40-41	Adelphi College, Garden City, N. Y. Bard College, Annandale-on-Hudson, N. Y. Colgate University, Hamilton, N. Y. Elmira College, Elmira, N. Y. Georgian Court College, Lakewood, N. J. Russell Sage College, Troy, N. Y. St. Lawrence University, Canton, N. Y. Wagner College, Staten Island, N. Y.
Robert L. Campbell	40-41	Eastern New Mexico College, Portales, N. M. Municipal University of Wichita, Wichita, Kansas Nebraska Wesleyan University, Lincoln, Nebr. University of New Mexico, Albuquerque, N. M.
Anne Cooke	38-39	Smith College, Northampton, Mass.
	39-40	Allegheny College, Meadville, Pa. St. Lawrence University, Canton, N. Y.
	40-41	Kent State University, Kent, Ohio Olivet College, Olivet, Mich.
Arlan Coolidge	37-38	Bennett College, Greensboro, N. C. Duke University, Durham, N. C. North Carolina College for Negroes, Durham, N. C. Shaw University, Raleigh, N. C.
	38-39	Catawba College, Salisbury, N. C. College of William and Mary, Williamsburg, Va. University of North Carolina, Chapel Hill, N. C. Virginia State College for Negroes, Petersburg, Va. Washington & Lee University, Lexington, Va.
	39-40	New Jersey College for Women, New Brunswick, N. J. Wagner College, Staten Island, N. Y. Washington College, Chestertown, Md.

COLLEGES VISITED BY FACULTY-ARTISTS, 1936-1941

Faculty-Artists	Season	Colleges
Julian De Gray	40-41	Hobart College, Geneva, N. Y. Juniata College, Huntingdon, Pa. Wagner College, Staten Island, N. Y. Western Maryland College, Westminster, Md.
	37-38	Alabama College, Montevallo, Ala. Alabama Polytechnic Institute, Auburn, Ala. Bethany College, Bethany, W. Va. Blue Mountain College, Blue Mountain, Miss. Coker College, Hartsville, S. C. Davidson College, Davidson, N. C. Florida A. and M. College, Tallahassee, Fla. Florida Southern College, Lakeland, Fla. Georgia State Women's College, Valdosta, Ga. Judson College, Marion, Ala. Paine College, Augusta, Ga. Spelman College, Atlanta, Ga. Tusculum College, Greenville, Tenn. Tuskegee Institute, Tuskegee Institute, Ala. University of Georgia, Athens, Ga. Virginia Polytechnic Institute, Blacksburg, Va. Wesleyan College, Macon, Ga. West Virginia State College, Institute, W. Va. West Virginia University, Morgantown, W. Va. West Virginia Wesleyan College, Buckhannon, W. Va. Wofford College, Spartanburg, S. C.
	38-39	Friends University, Wichita, Kansas Incarnate Word College, San Antonio, Tex. Ouachita College, Arkadelphia, Ark. Park College, Parkville, Mo. St. Mary College, Leavenworth, Kansas Sterling College, Sterling, Kansas
	39-40	Beloit College, Beloit, Wis. Bradley Polytechnic Institute, Peoria, Ill. Carthage College, Carthage, Ill. College of St. Benedict, St. Joseph, Minn. College of St. Catherine, St. Paul, Minn. Hamline University, St. Paul, Minn. Lawrence College, Appleton, Wis. Macalester College, St. Paul, Minn. Northland College, Ashland, Wis.
	40-41	Central Washington College of Education, Ellensburg College of Puget Sound, Tacoma, Wash. Colorado College, Colorado Springs, Colo. Doan College, Crete, Nebr.

COLLEGES VISITED BY FACULTY-ARTISTS, 1936-1941

Faculty-Artists	Season	Colleges
		Eastern Washington College of Education, Cheney, Wash. Jamestown College, Jamestown, N. D. Linfield College, McMinnville, Ore. Reed College, Portland, Ore. State College of Washington, Pullman, Wash. Whitman College, Walla Walla, Wash.
Tyler Dennett	39-40	Davidson College, Davidson, N. C. Furman University, Greenville, S. C. Greensboro College, Greensboro, N. C. Marshall College, Huntington, W. Va. Virginia Military Institute, Lexington, Va. West Virginia University, Morgantown, W. Va.
Henry Purmort Eames	38-39	St. Mary's College, Notre Dame, Ind. St. Mary-of-the-Woods College, St. Mary-of- the Woods, Ind. University of Nebraska, Lincoln, Nebr.
Luther Evans	40-41	Frances Shimer Junior College, Mt. Carroll, Ill. Illinois Wesleyan University, Bloomington, Ill. Indiana University, Bloomington, Ind.
James Friskin	40-41	Hollins College, Hollins, Va.
Basil Gauntlett	39-40	Fort Hays Kansas State College, Hays, Kansas The University of Omaha, Omaha, Nebr. University of Utah, Salt Lake City, Utah University of Wyoming, Laramie, Wyo.
	40-41	Hiram College, Hiram, Ohio Immaculata College, Immaculata, Pa. Westminster College, New Wilmington, Pa. West Virginia State College, Institute, W. Va.
Martha Hill	39-40	Hood College, Frederick, Md. Immaculata College, Immaculata, Pa. University of Maryland, College Park, Md. Western Maryland College, Westminster, Md.
Stefan & Elsa Hirsch	39-40	Dillard University, New Orleans, La. Louisiana State University, University, La. H. Sophie Newcomb Memorial College, New Orleans, La. Philander Smith College, Little Rock, Ark.
Hugh Hodgson	40-41	Central College, Pella, Iowa Iowa State College of A. and M. Arts, Ames, Iowa Park College, Parkville, Mo. Wheaton College, Wheaton, Ill.

COLLEGES VISITED BY FACULTY-ARTISTS, 1936-1941

Faculty-Artists	Season	Colleges
Raymond D. Jameson	39-40	Albion College, Albion, Mich.
		Alma College, Alma, Mich.
		Aurora College, Aurora, Ill.
		Bradley Polytechnic Institute, Peoria, Ill.
		Coe College, Cedar Rapids, Iowa
		College of St. Benedict, St. Joseph, Minn.
		College of St. Catherine, St. Paul, Minn.
		Colorado College, Colorado Springs, Colo.
		Drake University, Des Moines, Iowa
		Elmira College, Elmira, N. Y.
		Eureka College, Eureka, Ill.
		Evansville College, Evansville, Ind.
		Hanover College, Hanover, Ind.
		Hillsdale College, Hillsdale, Mich.
		Illinois College, Jacksonville, Ill.
		Illinois Wesleyan University, Bloomington, Ill.
		Kalamazoo College, Kalamazoo, Mich.
		Knox College, Galesburg, Ill.
		Lawrence College, Appleton, Wis.
		Macalester College, St. Paul, Minn.
		MacMurray College, Jacksonville, Ill.
		Manchester College, North Manchester, Ind.
		Marygrove College, Detroit, Mich.
		Olivet College, Olivet, Mich.
		Park College, Parkville, Mo.
		University of Dubuque, Dubuque, Iowa
		Wayne University, Detroit, Mich.
Henry W. Kamp	38-39	Brigham Young University, Provo, Utah
		Colorado College, Colorado Springs, Colo.
		Mt. St. Scholastica College, Atchison, Kansas
		Oklahoma A. and M. College, Stillwater, Okla.
		Oklahoma College for Women, Chickasha, Okla.
		Phillips University, Enid, Okla.
		Southern Methodist University, Dallas, Texas
		Texas State College for Women, Denton, Texas
	39-40	The Citadel, Charleston, S. C.
		Clark University, Atlanta, Ga.
		Coker College, Hartsville, S. C.
		Florida A. and M. College, Tallahassee, Fla.
		Limestone College, Gaffney, S. C.
	40-41	University of Florida, Gainesville, Fla.
		University of Georgia, Athens, Ga.
		Winthrop College, Rock Hill, S. C.
		Atlanta University, Atlanta, Ga.
		Furman University, Greenville, S. C.
		Georgia State College for Women, Milledgeville, Ga.
		Georgia State Womans College, Valdosta, Ga.
		Millsaps College, Jackson, Miss.

COLLEGES VISITED BY FACULTY-ARTISTS, 1936-1941

Faculty-Artists	Season	Colleges
		Mississippi State College for Women, Columbus, Miss. Wesleyan College, Macon, Ga. Wofford College, Spartanburg, S. C.
Otto & Ethel Luening	38-39	Knox College, Galesburg, Ill. Massachusetts State College, Amherst, Mass. The Principia, Elmhurst, Ill. Rockford College, Rockford, Ill. Stephens College, Columbia, Mo. Western Reserve University, Cleveland, Ohio
	39-40	Alabama College, Montevallo, Ala. Atlanta University, Atlanta, Ga. Coker College, Hartsville, S. C. College of the Ozarks, Clarksville, Ark. Converse College, Spartansburg, S. C. Florida A. & M. College, Tallahassee, Fla. Georgia State College for Women, Milledgeville, Ga. Georgia State Woman's College, Valdosta, Ga. Lane College, Jackson, Tenn. Limestone College, Gaffney, S. C. Mary Baldwin College, Staunton, Va. Mississippi State College, State College, Miss. North Carolina College for Negroes, Durham, N. C. Ouachita College, Arkadelphia, Ark. Paine College, Augusta, Ga. Southwestern, Memphis, Tenn. John B. Stetson University, De Land, Fla. University of Miami, Coral Gables, Fla. Vanderbilt University, Nashville, Tenn. Winthrop College, Rock Hill, S. C.
	40-41	Albion College, Albion, Mich. DePauw University, Greencastle, Ind. Indiana University, Bloomington, Ind. Kenyon College, Gambier, Ohio Marygrove College, Detroit, Mich. Otterbein College, Westerville, Ohio
Rev. J. J. Lynch, S.J.	40-41	Carleton College, Northfield, Minn. College of St. Benedict, St. Joseph, Minn. College of St. Catherine, St. Paul, Minn. College of St. Thomas, St. Paul, Minn. Milton College, Milton, Wis.
J. Arthur MacLean	39-40	Alabama College, Montevallo, Ala. Birmingham-Southern College, Birmingham, Ala. Judson College, Marion, Ala. Millsaps College, Jackson, Miss. Mississippi State College for Women, Columbus, Miss. University of Chattanooga, Chattanooga, Tenn.

COLLEGES VISITED BY FACULTY-ARTISTS, 1936-1941

Faculty-Artists	Season	Colleges
Everett Dean Martin	39-40	Coe College, Cedar Rapids, Iowa (Cancelled) Drexel Institute of Technology, Philadelphia, Pa. Illinois College, Jacksonville, Ill. Illinois Wesleyan University, Bloomington, Ill. Knox College, Galesburg, Ill. Parsons College, Fairfield, Iowa
(tour cancelled)	40-41	Coker College, Hartsville, S. C. Georgia State College, Milledgeville, Ga. Piedmont College, Demorest, Ga. St. John's College, Annapolis, Md. Washington University, St. Louis, Mo. Winthrop College, Rock Hill, S. C.
Hope Miller and John Kirkpatrick	39-40	Albion College, Albion, Mich. Alfred University, Alfred, N. Y. Emmanuel Missionary College, Berrien Springs, Mich. Hillsdale College, Hillsdale, Mich. Hobart College, Geneva, N. Y. Kenyon College, Gambier, Ohio Olivet College, Olivet, Mich. University of Toledo, Toledo, Ohio
	40-41	Frances Shimer Junior College, Mt. Carroll, Ill. Hood College, Frederick, Md. Knox College, Galesburg, Ill. University of the South, Sewanee, Tenn.
H. Irving Olds (craftsman visitor)	37-38	Bard College, Annandale-on-Hudson, N. Y. Bucknell College, Lewisburg, Pa. Clark University, Worcester, Mass. Hood College, Frederick, Md. Houghton College, Houghton, N. Y. Mt. Mercy College, Pittsburgh, Pa. Oberlin College, Oberlin, Ohio St. Lawrence University, Canton, N. Y. Seton Hill College, Greensburg, Pa. Swarthmore College, Swarthmore, Pa. Sweet Briar College, Sweet Briar, Va. Union College, Schenectady, N. Y. University of Rochester, Rochester, N. Y. Washington College, Chestertown, Md. Wells College, Aurora, N. Y. Western Reserve University, Cleveland, Ohio West Virginia State College, Institute, W. Va. Wilson College, Chambersburg, Pa.
	38-39	Augustana College, Rock Island, Ill. Aurora College, Aurora, Ill. Baker University, Baldwin City, Kansas

COLLEGES VISITED BY FACULTY-ARTISTS, 1936-1941

Faculty-Artists	Season	Colleges
		Colorado College, Colorado Springs, Colo. Drake University, Des Moines, Iowa Illinois College, Jacksonville, Ill. Knox College, Galesburg, Ill. MacMurray College, Jacksonville, Ill. The Principia, Elsah, Ill. State University of Iowa, Iowa City, Iowa Texas State College for Women, Denton, Texas University of Denver, Denver, Colo. University of Illinois, Urbana, Ill. University of New Mexico, Albuquerque, N. M.
Horace I. Poleman	40-41	Coe College, Cedar Rapids, Iowa Knox College, Galesburg, Ill. Macalester College, St. Paul, Minn. Reed College, Portland, Ore. University of Oregon, Eugene, Ore. University of South Dakota, Vermillion, S. D.
Doel Reed	37-38	Earlham College, Richmond, Ind. Goshen College, Goshen, Ind. Hanover College, Hanover, Ind. St. Mary's College, Notre Dame, Ind.
	38-39	Alabama College, Montevallo, Ala. Huntington College, Montgomery, Ala. Judson College, Marion, Ala. Mississippi State College for Women, Colum- bus, Miss.
	39-40	Park College, Parkville, Mo. Sul Ross State Teachers College, Alpine, Texas Texas State College for Women, Denton, Texas Texas Technological College, Lubbock, Texas
	40-41	Aurora College, Aurora, Ill. Carthage College, Carthage, Ill. Illinois College, Jacksonville, Ill. Park College, Parkville, Mo.
Lloyd Reynolds	40-41	Agricultural, M. & N. College, Pine Bluff, Ark. Culver-Stockton College, Canton, Mo. Lindenwood College, St. Charles, Mo. Maryville College, St. Louis, Mo. Saint Mary College, Leavenworth, Kansas Sterling College, Sterling, Kansas
George Rickey	37-38	St. Mary-of-the-Springs College, Columbus, Ohio Union College, Barbourville, Ky. University of Kentucky, Lexington, Ky. Western College, Oxford, Ohio

COLLEGES VISITED BY FACULTY-ARTISTS, 1936-1941

Faculty-Artists	Season	Colleges
	38-39	Antioch College, Yellow Springs, Ohio Asbury College, Wilmore, Ky. Berea College, Berea, Ky. Fontbonne College, St. Louis, Mo. Illinois Wesleyan University, Bloomington, Ill.
	40-41	Augsburg College, Minneapolis, Minn. Augustana College, Sioux Falls, S. D. College of St. Scholastica, Duluth, Minn. Doane College, Crete, Nebr. Macalester College, St. Paul, Minn. North Dakota Agricultural College, Fargo, N. D.
Millard Sheets	40-41	H. Sophie Newcomb College, New Orleans, La. McMurry College, Abilene, Texas Texas State College for Women, Denton, Texas Tulane University, New Orleans, La. Xavier University, New Orleans, La.
Myron B. Smith	39-40	Antioch College, Yellow Springs, Ohio. Heidelberg College, Tiffin, Ohio Kent State University, Kent, Ohio Western College, Oxford, Ohio Western Maryland College, Westminster, Md. Wilson College, Chambersburg, Pa.
	40-41	Bennett College, Greensboro, N. C. Coker College, Hartsville, S. C. North Carolina College for Negroes, Durham, N. C.
Frank Stratton	38-39	Agnes Scott College, Decatur, Ga. Alabama College, Montevallo, Ala. Bennett College, Greensboro, N. C. Berry College, Mt. Berry, Ga. Bethany College, Bethany, W. Va. Birmingham-Southern College, Birmingham, Ala. Coker College, Hartsville, S. C. College of Notre Dame, Baltimore, Md. Dillard University, New Orleans, La. H. Sophie Newcomb College, New Orleans, La. Huntingdon College, Montgomery, Ala. Johnson C. Smith University, Charlotte, N. C. Judson College, Marion, Ala.
	38-39	Millsaps College, Jackson, Miss. Mississippi State College, State College, Miss.

COLLEGES VISITED BY FACULTY-ARTISTS, 1936-1941

Faculty-Artists	Season	Colleges
		North Carolina College for Negroes, Durham, N. C.
		Paine College, Augusta, Ga.
		Spelman College, Atlanta, Ga.
		Spring Hill College, Spring Hill, Ala.
		Talladega College, Talladega, Ala.
		Washington College, Chestertown, Md.
		Wesleyan College, Macon, Ga.
		West Virginia State College, Institute, W. Va.
		West Virginia University, Morgantown, W. Va.
		Wofford College, Spartanburg, S. C.
	40-41	Our Lady-of-the-Lake College, San Antonio, Texas
		Sul Ross State Teachers College, Alpine, Texas
		Texas State College for Women, Denton, Texas
		Texas Wesleyan College, Fort Worth, Texas
James Sykes	36-37	Hendrix College, Conway, Ark.
		Millsaps College, Jackson, Miss.
		Mississippi State College for Women, Columbus, Miss.
		Southwestern, Memphis, Tenn.
	37-38	Hillsdale College, Hillsdale, Mich.
		Michigan State College, East Lansing, Mich.
		Nazareth College, Nazareth, Mich.
		Olivet College, Olivet, Mich.
	38-39	Linfield College, McMinnville, Ore.
		Reed College, Portland, Ore.
		Western Washington College of Education, Bellingham, Wash.
		Whitman College, Walla Walla, Wash.
	39-40	Dillard University, New Orleans, La.
		H. Sophie Newcomb College, New Orleans, La.
		Oklahoma A. and M. College, Stillwater, Okla.
		Tulane University, New Orleans, La.
		Wiley College, Marshall, Texas
	40-41	Brown University, Providence, R. I.
		University of Maine, Orono, Maine
		Wesleyan University, Middletown, Conn.
Gregory Tucker	38-39	Denison University, Granville, Ohio
		Kenyon College, Gambier, Ohio
		Lake Erie College, Painesville, Ohio
		Notre Dame College, South Euclid, Ohio
		St. Mary of the Springs College, Columbus, Ohio.
		University of Toledo, Toledo, Ohio

COLLEGES VISITED BY FACULTY-ARTISTS, 1936-1941

Faculty-Artists	Season	Colleges
	39-40	Augustana College, Sioux Falls, S. D. Doane College, Crete, Nebr. Elmira College, Elmira, N. Y. Frances Shimer Junior College, Mt. Carroll, Ill. Friends University, Wichita, Kansas Parsons College, Fairfield, Iowa
	40-41	Agricultural and Technical College of N. C., Greensboro Guilford College, Guilford College, N. C. Livingstone College, Salisbury, N. C. Paine College, Augusta, Ga. Union College, Barbourville, Ky.
Sandor Vas	38-39	Asbury College, Wilmore, Ky. Centre College, Danville, Ky. Hollins College, Hollins, Va. Lincoln Memorial University, Harrogate, Tenn. Southwestern, Memphis, Tenn.
	39-40	Brown University, Providence, R. I. University of Maine, Orono, Maine Williams College, Williamstown, Mass.
	40-41	Beloit College, Beloit, Wis. College of St. Benedict, St. Joseph, Minn. College of St. Catharine, St. Paul, Minn. College of St. Scholastica, Duluth, Minn. Macalester College, St. Paul, Minn.
Walter R. B. Willcox	38-39	Central College, Pella, Iowa Cornell College, Mt. Vernon, Iowa Luther College, Decorah, Iowa (Cancelled) Simpson College, Indianola, Iowa
Rev. G. G. Walsh, S.J.	40-41	Brown University, Providence, R. I. Trinity College, Hartford, Conn. University of Maine, Orono, Maine University of Vermont, Burlington, Vt.

**CONCERT ARTISTS AND ENSEMBLES OFFERED ON TWO-DAY VISIT PLAN BY
ARTS PROGRAM, 1936-1941**

Concert artists	Ensembles
*Katherine Bacon	Adolfo Betti Ensemble
*Harold Bauer	Barrère Ensemble of Woodwind
Ruth Breton	Instruments
*Samuel Dushkin	*Belgian Piano-String Quartet
*Rudolph Ganz	Harold and Marion Berkley
Roland Hayes	Brynley and Notley
Lydia Hoffman-Behrendt	Cuthbert Kelly and Nellie Carson
*Gunnar Johansen	de Loache and Pittaway
Pauline Juler	Friends of Ancient Instruments
Engel Lund	Pasquier Trio
*Joaquin Nin-Culmell	Pessl-Amans-Schuster
Yella Pessl	Pessl and Blaisdell
*Egon Petri	Bruce and Rosalind Simonds
Harrison Potter	*Stradivarius String Quartet
Ernest Schelling	
Bruce Simonds	
Paul Stassévitch	
Helen Teschner Tas	
*Yves Tinayre	
*Ernst Wolff	
Efrem Zimbalist	

* Announced for 1941-42.

GEOGRAPHICAL TABULATIONS

FACULTY-ARTIST VISIT OFFERS AND ACCEPTANCES AND CONCERT ARTIST ENGAGEMENTS

State	Season	Fields represented in F.A.V. offers	F.A.V. accep- tances	National Tours		
				Artists	Engage- ments	
Alabama	37-38	Art	1	Stradivarius Quartet	1	
		Music	2			
	38-39	Art	3		Wolff Bacon	
		Music	6			
	39-40	Government	0			
		Music	2			
40-41	Art	3				
	Classics	0				
Arizona	38-39	Music		0		
	40-41	Art		0		
Arkansas	37-38	Music	1	Stradivarius Quartet	1	
		Art	0			
	38-39	Music	1	Wolff	1	
		Art	1			
	39-40	Music	2	Ganz	1	
		Art	1			
California	38-39	Music	0	Stradivarius Quartet	1	
		Art	1			
	39-40	Literature	4	Wolff	3	
		Indies	1			
	Colorado	38-39	Classics	1		
			Art	2		
39-40		Music	0	Bauer		3
		Literature	1			
40-41		Art	0		Stradivarius Quartet	1
		Indies	0			
Connecticut	37-38	History	1			
		Music	1			
	38-39	English	0		Stradivarius Quartet	1
		Art	0			
	39-40	Legislature	2	Wolff		1
		Music	0			
40-41	Dante	2	Stassévitch		1	
	Music	1				
Connecticut	37-38	Art		0	Stradivarius Quartet	1
		Art		0		
	38-39	Drama	0	Wolff		1
		Drama	0			
	39-40	Legislature	2		Bauer	1
		Music	0			
40-41	Dante	2	Stradivarius Quartet	1		
	Music	1				

GEOGRAPHICAL TABULATIONS

FACULTY-ARTIST VISIT OFFERS AND ACCEPTANCES AND CONCERT ARTIST ENGAGEMENTS

State	Season	Fields represented in F.A.V. offers	F.A.V. accep- tances	National Tours	
				Artists	Engage- ments
Delaware	37-38	Art	0		
	39-40	Music	0		
Florida	37-38	Music	2	Bauer	1
	38-39	Music	4	Hayes	1
	39-40	Classics	4		
		Music	3		
	40-41	Music	1		
Georgia	37-38	Art	0		
	38-39	Music	9	Pasquier Trio Stradivarius Quartet	1 1
	39-40	Government Classics	1 8	Ganz Tas	1 1
	40-41	Music	6	Wolff	1
		Music	1	Bacon Petri	1 3
Idaho	38-39	Music Art	0 0	Hayes	1
	39-40	Music Literature	1 0		
	40-41	Indies	0		
		Music	0		
Illinois	37-38	Art	1	Bauer Stassévitch Pessl	3 1 1
	36-37			Stradivarius Quartet Bauer Wolff	1 1 2
	38-39	History Music Art	3 3 7	Bauer Wolff	1 2
	39-40	History Art Music Music Literature Music	1 6 2 0 9 3		
	40-41	Music Legislature Art Indies	1 3 3 2	Petri	1

GEOGRAPHICAL TABULATIONS

FACULTY-ARTIST VISIT OFFERS AND ACCEPTANCES AND CONCERT ARTIST ENGAGEMENTS

State	Season	Fields represented in F.A.V. offers	F.A.V. acceptances	National Tours	
				Artists	Engagements
Indiana	37-38	Art	4	Bauer	1
	38-39	Music	2		
	39-40	Literature	4		
		Music	1		
		Islam	0		
	40-41	Legislature	1		
Iowa		Music	2		
	37-38			Bauer	1
				Wolff	1
	38-39	Architecture	4	Ganz	1
		Art	2		
	39-40	Art	1		
		Music	3		
		Literature	4		
		Music	0		
	40-41	Music	2		
		History	2		
		Indics	1		
Kansas		Legislature	1		
	36-37			Stradivarius Quartet	1
				Wolff	2
				Hoffman-Behrendt	1
	37-38			Bauer	1
	38-39	Music	2	Hayes	1
		Classics	1		
		Art	1		
	39-40	Music	0		
		Music	1		
		Art	0		
		Music	1		
	40-41	Music	2		
		Music	2		
		Indics	0		
Kentucky		English	2		
		Art	2		
	36-37			Stradivarius Quartet	2
				Wolff	1
				Breton	1
	37-38	Art	0	Bauer	1
		Art	3	Stradivarius Quartet	2
	38-39	Music	2	Barrerre	1
		Art	3		
	39-40	Creative Writing	2	Zimbalist	1
		Music	1		
		Art	1		
	40-41	Music	0	Petri	1

GEOGRAPHICAL TABULATIONS

FACULTY-ARTIST VISIT OFFERS AND ACCEPTANCES AND CONCERT ARTIST ENGAGEMENTS

State	Season	Fields represented in F.A.V. offers	F.A.V. acceptances	National Tours	
				Artists	Engagements
Louisiana	37-38	Music	0		
		Music	2		
	38-39	Music	4		
	39-40	Art	3		
Maine		Music	2		
	40-41	Art	4		
	38-39	Drama	0		
	39-40	Copyright	3	Wolff	1
Maryland		Music	1		
	40-41	Dante	2	Wolff	1
		Music	1		
	36-37			Stradivarius Quartet	1
Massachusetts	37-38	Art	2	Hoffman-Behrendt	1
	38-39	Music	3		
	39-40	Music	3	Ganz	1
		Dance	4		
Michigan		Islam	1		
	40-41	Music	1		
	36-37			Bauer	2
				Wolff	2
Minnesota				Berkeleys	1
	37-38	Art	1	Simonds	1
				Stradivarius Quartet	1
	38-39	Drama	1	Hayes	3
Montana				Stradivarius Quartet	1
	39-40	Copyright	4	Johansen	1
		Music	2		
	40-41	Dante	3	Ganz	1
Nebraska		Music	0	Petri	1
	36-37			Wolff	2
	37-38	Music	4		
	38-39	Art	0	Zimbalist	1
Nevada	39-40	Literature	7		
		Music	4		
		Islam	1		
	40-41	Music	2		
New York		Drama	0		
	37-38			Bauer	1
				Stradivarius Quartet	1
				Brynley-Notley	1
	38-39	History	1		

GEOGRAPHICAL TABULATIONS

FACULTY-ARTIST VISIT OFFERS AND ACCEPTANCES AND CONCERT ARTIST ENGAGEMENTS

State	Season	Fields represented in F.A.V. offers	F.A.V. acceptances	National Tours	
				Artists	Engagements
Mississippi	39-40	Music	4	Ganz	1
		Literature	4		
	40-41	Music	4		
		Indies	1		
		Seismology	5		
		Art	3		
	36-37	Music	2		
	37-38	Art	1		
		Music	1		
	38-39	Art	1		
Missouri		Music	4		
	39-40	Government	1		
		Music	2		
		Art	2		
	40-41			Wolff	1
				Bacon	1
	36-37			Wolff	1
	37-38	Art	2	Pessl	1
				Hoffman-Behrendt	1
	38-39	Art	1	Ganz	1
Montana				Pasquier Trio	1
	39-40	Art	1	Harthouse Quartet	1
		Music	0	Ganz	1
		Literature	2		
		Music	0		
	40-41	Indies	1	Ganz	1
		Music	1		
		Music	1		
		Art	3		
Nebraska	39-40	Literature	0		
	40-41	Indies	0		
		Music	0		
Nevada	38-39	Architecture	0	Wolff	1
		Art	0		
	39-40	Music	1		
		Music	1		
		Literature	1		
		Music	1		
	40-41	Indies	0		
		History	1		
		English	1		
		Art	1		

GEOGRAPHICAL TABULATIONS

FACULTY-ARTIST VISIT OFFERS AND ACCEPTANCES AND CONCERT ARTIST ENGAGEMENTS

State	Season	Fields represented in F.A.V. offers	F.A.V. acceptances	National Tours	
				Artists	Engagements
New Hampshire	36-37			Bauer	1
	37-38			Breton	1
	38-39	Drama	0	Hayes	1
	39-40	Copyright	1	Bauer	1
		Music	0		
	40-41	Dante	0		
		Music	0		
New Jersey	37-38			Pessl	1
	38-39	Drama	0		
	39-40	Music	1	Bauer	1
		Islam	0		
	40-41	Music	1		
New Mexico	38-39	Classics	0		
		Art	1		
	39-40	Music	0		
		Literature	1		
		Art	0		
	40-41	English	1		
		Art	1		
New York	36-37			Wolff	2
				Hoffman-Behrendt	1
	37-38	Art	3	Stradivarius Quartet	2
				Wolff	1
				Hoffman-Behrendt	1
				Bauer	1
	39-40	Copyrights	5		
		Drama	1		
		Music	7		
		Literature	2		
		Islam	0		
		Music	1		
		Music	2		
	40-41	Music	7	Stradivarius Quartet	3
				Zimbalist	1
				Petri	1
North Carolina	36-37			Bauer	1
	37-38	Music	4	Simonds	1
				Stradivarius Quartet	1
	38-39	Art	4		
		Music	5		
	39-40	Government	4	Ganz	1
		Music	0		
	40-41	Islam	2		
		Music	2	Bacon	1

GEOGRAPHICAL TABULATIONS

FACULTY-ARTIST VISIT OFFERS AND ACCEPTANCES AND CONCERT ARTIST ENGAGEMENTS

State	Season	Fields represented in F.A.V. offers	F.A.V. acceptances	National Tours	
				Artists	Engagements
North Dakota	38-39	History	0		
	39-40	Literature	0		
		Music	0		
	40-41	Music	1		
		Art	1		
Ohio	37-38	Art	1	Bauer	1
		Art	2	Wolff	1
	38-39	Music	7	Ganz	1
				Hayes	2
				Simonds	1
				Stradivarius Quartet	1
				Wolff	1
	39-40	Creative Writing	6	Ganz	1
		Music	3	Zimbalist	1
		Islam	9		
	40-41	Music	1	Stradivarius Quartet	1
		Music	2		
		Drama	1		
Oklahoma	37-38			Stradivarius Quartet	1
				Wolff	1
	38-39	Classics	2	Zimbalist	2
		Art	0		
	39-40	Art	1	Hayes	1
		Music	1		
	40-41	Music	1		
Oregon	37-38			Pasquier Trio	1
	38-39	Music	3	Pasquier Trio	1
		Art	0	Stradivarius Quartet	1
	39-40	Literature	2	Stradivarius Quartet	1
	40-41	Music	1		
		Indies	2		
Pennsylvania	36-37			Stradivarius Quartet	1
	37-38	Art	2	Bauer	2
				Simonds	2
				Pasquier Trio	1
	38-39			Simonds	1
				Barrerre	1
	39-40	Creative Writing	3	Belgian Quartet	1
		Drama	1		
		Dance	5		
		Islam	3		
	40-41	Music	4		

GEOGRAPHICAL TABULATIONS

FACULTY-ARTIST VISIT OFFERS AND ACCEPTANCES AND CONCERT ARTIST ENGAGEMENTS

State	Season	Fields represented in F.A.V. offers	F.A.V. accep- tances	National Tours	
				Artists	Engage- ments
Rhode Island	36-37			Wolff	1
	37-38	Drama	0		
	38-39				
	39-40	Copyright Music	1 1	Simonds	1
	40-41	Dante Music	1 1		
South Carolina	37-38	Music	2		
	38-39	Art Music	4 2		
	39-40	Government Classics Music	1 6 4	Bacon	1
	40-41	Islam Music	1 0	Bacon Wolff	1 1
South Dakota	36-37			Wolff	1
	37-38			Stradivarius Quartet Hoffman-Behrendt Brynley-Notley	1 1 1
	38-39	History	3		
	39-40	Literature Music	2 1	Wolff	1
	40-41	Indics Art	1 1		
Tennessee	37-38	Music Art Music	1 1 2	Stradivarius Quartet	1
	38-39	Music Music	3 0	Stradivarius Quartet	1
	39-40	Government Music Art	3 3 2		
	40-41	Music	1		
Texas	36-37			Stradivarius Quartet	1
	37-38			Bauer Wolff Brynley-Notley	1 3 1
	38-39	Music Classics Art	1 2 2	Ganz Zimbalist	1 1
	39-40	Art Art Music	0 3 1	Hayes	1
	40-41	Music Art	4 6		

GEOGRAPHICAL TABULATIONS

FACULTY-ARTIST VISIT OFFERS AND ACCEPTANCES AND CONCERT ARTIST ENGAGEMENTS

State	Season	Fields represented in F.A.V. offers	F.A.V. accep- tances	National Tours				
				Artists	Engage- ments			
Utah	38-39	Music	0					
		Classics	1					
		Art	1					
	39-40	Music	1					
		Literature	0					
	40-41	Indics	0					
Music		0						
English		0						
Vermont	37-38			Barrerre	1			
	38-39	Drama	0	Bauer	1			
				Ganz	1			
	39-40	Copyright	1	Johansen	1			
	40-41	Dante	2	Stradivarius Quartet	1			
				Petri	1			
Virginia	36-37			Bauer	3			
				Stradivarius Quartet	3			
				Wolff	1			
				Pessl	2			
	37-38	Art	2	Bauer	1			
				Simonds	2			
				Stradivarius Quartet	1			
				Wolff	1			
	38-39	Government	7	Brynley-Notley	1			
				Wolff	1			
				39-40	Music	2	Belgian Quartet	1
	40-41	Islam	1					
				Music	0			
	Washington	38-39	Music	2	Stradivarius Quartet	1		
					Art	1		
39-40		Literature	1	Wolff	2			
40-41		Indics	1					
West Virginia	36-37							
	37-38	Art	0	Bauer	1			
	38-39	Music	5	Simonds	1			
				Stassévitch	1			
	39-40	Music	4	Hayes	1			
				Stradivarius Quartet	1			
	40-41	Government	5					
Music				0				
		</						

GEOGRAPHICAL TABULATIONS

FACULTY-ARTIST VISIT OFFERS AND ACCEPTANCES AND CONCERT ARTIST ENGAGEMENTS

State	Season	Fields represented in F.A.V. offers	F.A.V. accep- tances	National Tours	
				Artists	Engage- ments
Wisconsin	36-37			Stradivarius Quartet	1
				Wolff	1
	37-38			Bauer	1
	38-39	History	2	Hayes	2
		Music	0		
	39-40	Art	2		
		Music	4		
		Literature	2		
	40-41	Music	1		
		Indics	0		
Wyoming		Seismology	1		
	37-38			Stradivarius Quartet	1
	38-39	Music	0		
		Art	0		
	39-40	Music	1		
		Literature	0		
		Art	0		
	40-41	History	0		
		Indics	0		
		Music	0		
Canada		English	0		
	37-38			Wolff	2
	38-39			Wolff	2
				Stradivarius Quartet	2
				Hayes	2
				Bauer	2
	39-40			Wolff	2

ARTIST-IN-RESIDENCE PROJECTS IN WHICH ARTS PROGRAM HAS COOPERATED

College	Artist	Season
Olivet College, Olivet, Michigan	George Riekey	1937-1939
Hendrix College, Conway, Arkansas	Louis Freund	1938-1940
Reed College, Portland, Oregon	Emma Davis	1938-1939
University of New Mexico, Albuquerque	Kenneth Adams	1938-1940
Lawrence College, Appleton, Wisconsin	Emil Ganso	1939-1940
Harvard University, Adams House, Mass.	John Held	1939-1940
Olivet College, Olivet, Michigan	Milton Horn	1939-1941
Converse College, Spartanburg, S. C.	Lucile Blanch	1939-1941
College of Virginia, Richmond	George Murrill	1939-1941
Kalamazoo College, Kalamazoo, Michigan	Philip Evergood	1940-1941
Knox College, Galesburg, Illinois	George Riekey	1940-1941
University of Georgia, Athens	John Held	1940-1941
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* Out of print.

WHAT THIS YOUTH IS THINKING*

BEN BRADFORD, *New York Times*

(BROWN UNIVERSITY, '40.)

I HAVE been asked to speak on the subject, "What Youth Is Thinking"; I am afraid that this is too big a subject for almost anyone; and certainly I have neither the capacity nor the conceit to try to speak on such a topic. Permit me to insert one word into the assigned subject—the word "This." I will take a few moments to express "What This Youth Is Thinking." Perhaps when I have finished you will say, "Well, anyhow, he thinks he thinks."

I have seen a lot of things in the past few years, and especially the past few months, which have built up within me an accumulation of emotions and ideas which you may find interesting and useful. I do not feel I can tell the "Y" how they should approach young men of today or what they should do in the present crisis. You leaders have had much more experience and insight into your work than I. What I plan to do is to give you a short dissertation on how a fellow my age feels about the present set up. I hope you will be able to find in the following words some ideas with which you may better understand my generation. I do not expect you to agree with all I have to say, but in your agreement, or your disagreement, we may both learn something. Needless to say, I am honored to be asked to speak on this occasion. Little did I realize seven months ago when I was unloading freight cars and living in the Niagara Falls YMCA, that in a few months I would be speaking at your Convention.

At another time during the Convention you are going to be told about the attitude of the man now in college. I want, however, to take a moment to touch upon this subject. About a month ago I went back to Brown University for a short visit. When I left, however, I was no longer discouraged, but rather encouraged. I talked with a number of the members of the senior class. They are not the gay, light-hearted youth who in the past approached commencement with excitement and celebra-

* Address delivered at Fifty-Eighth State Convention of the Young Men's Christian Associations of New York State, Utica, New York, May 2-3, 1941.

tion. This year's senior class at first seems bitter and cynical. I talked with one of my best friends, a member of that class. He spoke something like this, "Why should I be excited? I and most of my classmates are already drafted. We go in the Army as soon as we graduate. We know our future."

I asked him what his future was. He said simply, "Democracy." He seemed to think a moment and then went on, "I and my class know what the present situation is. I wish the administration would lay off getting a lot of stuffed shirt generals and admirals to speak to us in chapel. They stand there and say, 'Young men, you have a rough sea ahead. You must be brave and you must sacrifice.' We know that. We don't have to be told. They should give us a bit of credit for not being complete lame brains."

I found his feeling shared by many of his class. They know what lies ahead. Older people must be careful not to try to be too helpful or too generous in their advice. If an excess of pomposity and pedantry is forced on the college student, he will become deeply bitter. They are aware of the world crisis. They should be allowed to do their own thinking on the subject. Their patriotism is deep and strong, but it is not of the flag-waving, band music variety. For this I am glad. They are more realistic, if not as noisy, than many of their professors who shout, "We must wake up the college man." I for one think the college boy is very much awake.

As I mentioned earlier, I spent a spell after college working as a day laborer in Niagara Falls. My principal job was unloading freight cars, making bales, and lugging barrels. In all sincerity, I say these were some of the most interesting and valuable months I have ever spent anywhere. And do not think I was learning "how the other half lived." That to me is one of the silliest remarks ever coined in our language. I was living with fellow Americans, as an American. I was curious as to how these boys felt about the war. You see, draft day was just approaching. These were the impressions I got from the average wage earner. They hate Hitler a bit more expressively than the college boy. I won't repeat here some of the descriptions I heard in the paper mill of the man with the moustache. These fellows are also pretty much aware of the seriousness of the present world crisis. They

did not object to the draft. The usual comment was, "Well, I guess it's pretty necessary. A guy can learn a lot in the Army."

In the mill there was a lot of good natured kidding between the men from different countries. Underlying this kidding there seemed to be a desire to say, "We won't let this make any difference between us over here, will we?" The Italian boy was working next to a Polish boy. A French youth helped an Armenian pile sacks of flour. There was a lot of ribbing and a lot of sarcasm, but I never heard any bitterness between boys of different races. Once there almost was, but Tony, the Italian, stopped it by saying, "What the hell, we're really all Americans, ain't we?" No one disputed him. The interest in the mill was centered more around the World Series than around the war. I remember being admonished one day by a fellow worker when I said something about the war. He said to me, "Brad, the war is here, we know about it. We'll do all we can, but why talk about it all the time?" That shut me up for awhile. I am convinced these boys will do all they can. And as they say, "You can learn a lot in the Army."

Having mentioned the college student and the mill worker, let me now say a few words about the college graduate. I have found more bitterness in the words and thinking of the college graduate than either the student or mill worker. Many of them are bitter about the draft, the war and present domestic crisis. This is understandable. The man a few years out of college has just begun to make his start. Many of them are married or contemplating marriage. As they look ahead they see an immediate end to all their personal dreams. Needless to say this is hard to take.

The college graduate has got to make tremendous sacrifices in the future, in the immediate future. Their personal ambitions and hopes have suddenly got to be put second to what is best for the whole country. This must not be done with an attitude of resignation or self heroics, but rather with a zest and spirit of enthusiasm which will come only after having thought the whole thing through and come to the conclusion that they, as individuals, cannot now have the world as their oyster.

Whereas I have found more bitterness in the college graduate, I have also noticed a great deal of intelligent, constructive think-

ing. A great many men, recently out of college, are doing all they can to be useful and progressive wherever they can. I think this group is in the growing majority. A great many of them want to know what they can do to help. Many of them have been deferred by the draft boards. A few weeks ago a friend of mine was deferred. He has been out of college three years. He is well started in a good business. "I should be happy about the deferment," he said, "but I feel sort of frustrated. I don't want to just sit back and let this all slide by. What can I do?" He has found plenty to do.

These are a few of the impressions I have received of three different types of today's youth. I now want to tell you how I feel about the present outlook. In talking with my friends I have had many arguments and discussions.

The attitude of youth is not for Isolationism. Before I discuss this I want to say that, whereas I disagree completely with Charles Lindbergh, I insist he has a right to present his views where and when he wants to. I think the people who disagree with Lindbergh's stand are becoming too hysterical and too "name calling." If we are going to keep democracy in this country, we must give those who disagree with us full right to speak their minds. When I was a youngster, Lindbergh was one of my exalted heroes. Today I am in absolute disagreement with him, but the ocean of opposition he now has the courage to oppose, makes him, in my mind even a greater hero, than the ocean of water he flew years ago. An intelligent opposition is essential in any democracy. If all opposition is scorned and punished we will lose the essence of democracy.

The Isolationists would have us live in a fortress for centuries to come. A fortress keeping back all the horror that lies over the ocean. A fortress without freedom, without hope, without creation. For a few years it would be the easiest way perhaps, but for the future it would be disastrous. The isolationist reminds me of the Wayfarer in the following poem by Stephen Crane:

The Wayfarer
Perceiving the pathway to truth
Was struck with astonishment.
It was thickly grown with weeds.
'Hah,' he said
'I see that none has passed here

In a long time.'
Later he saw that each weed
Was a singular knife.
'Well,' he mumbled at last,
'Doubtless there are other roads.'

Youth realizes there will be many "singular knives" in the pathway that lies ahead. We prefer them to "other paths" of submission and fear. The pathway to truth, freedom and hope was never a broad highway. It is, in fact, a road never completed. Right now this road is in danger of taking a detour into swamps impossible to bridge. I for one, and most young men my age would rather fight that this road may be completed. That it may start in America, go all over the world and come back to America. The broad highway has always captured my imagination, but never before with the zest this chance offers me to be one of its builders. The isolationists would put a big sign at the first turn in this road. From the Statue of Liberty they would take away the torch and replace it with a sign reading "Dead End."

An outstanding Isolationist recently said, "I would like to see a century in which people are left alone to pursue their own desires." I suppose this Isolationist thinks all the people in conquered lands are being left alone to pursue their own desires. Does he think the defeated in France, Holland, Belgium, Denmark and other conquered lands are being left alone to pursue their own desires? And if England should fall, does he think people in that country will be able to pursue their own desires? And if Hitler should turn his machine on us, does he think we could pursue our own desires? Too often the isolationists base their sentiments on wishful thinking.

The elder generation, both isolationist and non-isolationist, is making a great mistake, I think, in their approach to the younger generation. You are trying, elders, to arouse us by the old form of emotionalism. It will take more than talk, debate and preaching to arouse anything but animosity on the part of the young man. You have formed in the last few months, too many committees, each with a pretty pin. But there seldom seems to be anything more to the committee than the pin and a lot of talk around a table. The meaning of the present world crisis has a

deeper meaning than wearing a pin and belonging to a committee. I sincerely believe that these committees could do a lot of good if they would organize themselves in closer harmony with other committees. I often feel the need of advice and help from the older generations, but I do not feel that I can get it from groups who make a lot of noise with few results. I expect to gain much from the black outlook. Please don't muddle my ideas and ideals with a mixture of committees that result only in shouting.

The older generation seems to believe they must now tell us to reverse all they have taught us since we were little boys. One cause for your hysteria is the fear you cannot unteach much that you have already taught us. This results in another reason for my being thankful to be a member of my generation, for my generation must think for itself. We will not accept as right all the theories and dogma forced upon our elders by their elders for generations back.

You have taught us that war is hell. You have preached pacifism to us from our birth. Now you are afraid you cannot unteach these beliefs. I am convinced that the big mistake you are making is in trying quickly to make an obvious reversal of your teaching. I do not feel you are trying to teach us the opposite of what you have already taught us, but rather that you want us to reinterpret your teachings. We are doing this and not as slowly as some of you think. We still believe that war is hell, we still want peace. You do not have to reverse that teaching, even though some of you are trying desperately to do so. When you try to unteach the lessons you taught us when the world was tranquil, you must remember you also taught us the meaning and truth of democracy. The present black outlook has clarified the meaning of democracy for my generation. We cannot take it for granted as preceding generations have done. My generation learned when France fell that people are wrong who take their way of life for granted. Preceding generations in this country have raved about the virtues of democracy; they have become emotional and eloquent. They have, up to the past two years, been sure that democracy was an eternal thing that needed no nurturing. Now that they have seen democracy die in certain parts of the world they are immediately panic stricken

that it will die in this country. Their hysteria makes them foolish in their statements and action. They say in throbbing voices, "We must teach the younger generation that democracy is in danger. We must make them realize the importance of democracy. We must do this before it is too late."

Older generation, your fears are groundless. My generation knows the meaning of democracy. You have taught us that since our birth, more by your actions than by your words. We will reinterpret the lessons you have taught us when it is necessary to do so. From the pictures of fallen France we learn to reinterpret. From the valiant defense England is now putting up we learn to reinterpret. To us democracy is more than a golden dream, a theory of government. It is our way of life. It is the only way of life. We see this written on the faces of people in fallen countries. There is more realism and less glamour in our interpretation of democracy than in the meaning you taught us.

The present black outlook has developed in my generation a need for faith and hope. There will result from the faith we must develop a deeper meaning to the symbols you have held before us for years. After this present black outlook has been cleared away, I think the new meaning my generation will have put into the symbolism of faith and hope will have a profound effect on avoiding a repetition of the present world catastrophe. Our hope is high, our faith is deep and neither is false. From them will not result a false way of life.

Some of us have turned bitter and cynical as you say, but there are more of us, many more, who realize that ours is perhaps the most important generation that has ever been on this earth. My generation realizes that if democracy loses this war, all that she stands for will be blacked out for centuries to come. We also remember that the main cause for this war was the bigotry of our preceding generation who, as victors, forgot the essentials of democracy as they delivered the unfair and unreasonable peace on the vanquished. This must not happen again! My generation will fight for a cause, but that cause must not be defeated in the aftermath of victory. The men who deliver the peace terms at the end of this war may be members of the older generation, but they will learn from the spirit of my generation that we have not prepared ourselves or given ourselves for a false cause. We

will demand that the next peace be a just peace from which no sparks of hatred and suppression may kindle to another world flame. We do not expect a Utopia in the future, but we do expect a world that has peace, freedom and hope for all the members of future generations. We were born at the conclusion of one war, we have gone through an era of phoney prosperity; we have experienced a terrible depression. In our twenty-odd years on this earth, we have experienced almost every phase of social condition. We are experienced for our years. From the mistakes of our elders we have learned much and are now beginning to apply what we have learned.

My generation has seen the terrible suffering that has been brought to thousands of people abroad because of lack of tolerance and the ability of foreign leaders to use a human race as a scapegoat. We seem to feel the horror of this situation more strongly than our elders. They condemn it, but I fear that they do not do all they could to kill the possibility of such a feeling in this country. The members of my generation must do all they can to kill any feeling of racial superiority in the United States. We can do this by using our common sense and acting out the fundamental meaning of democracy. We must not be hysterical nor must we be self righteous. Too often members of the elder generation by their careless talk, their little actions, give birth to prejudice in the minds of the very young. Because we can start at the beginning, my generation must take this chance to keep this country essentially democratic.

We are the youth who must protect and possibly fight for the basic freedom of mankind. We are the youth who have been given the greatest advances in science and modern invention. We must teach the world how to use them. Within our lifetime the airplane and the radio have reached near perfection as far as construction is concerned. Man's ability to use them intelligently, however, is far from perfection. It is up to our generation to have the foresight and the courage to make these great advancements the tools for a peaceful world. The construction cannot begin until the destruction is stopped, but I am sure that the spirit of my time will be so disgusted with what is now happening all over the world, that we will insist the wonders of the modern world be used intelligently. Because of the present

black outlook our spirit will be tempered of strong enough stuff to make these demands come true. The magic of modern science and invention is not new to my generation as it is to the preceding generations. Because we have grown up with the latest developments, we are not taken back by their power and their possibilities. We have witnessed the wonderful achievements possible, and we have also witnessed the horrors brought on by their misuse. A deep desire is being forged within us to make the world use her wonders as they should be used. We must be the teachers of the following generations. Because of the black outlook that lies ahead we will be more intelligent teachers than those who are teaching us now. Because of this, we are, I think, the most important generation on this earth.

Elders, you have not taught us of our importance. We have learned it unknowingly during our few years on this earth. Suddenly over night we have been put in the spotlight. We have made a sudden and unexpected appearance. Questions have been hurled, demands made and sympathy expressed. We are naturally bewildered by all this sudden attention for in years passed we have received only pedantic advice and paternal platitudes. These platitudes and pedantry have been turned out as a matter of course and likewise received. "Why all this sudden attention?" youth wonders, but soon the wonder passes and youth realizes there is a lot he wants to say. He realizes that he should have said it a long while ago. Do not give us your pity nor your sympathy because of the black outlook that lies ahead. True that it looks blacker than it has ever looked before, but from that blackness will arise deeper faith, truer religion and greater freedom.

I am glad for these reasons that I am a member of this generation. The future of the world is dependent on what we do. We need the understanding and the wisdom of age, but you must listen now to our beliefs, our hopes and our thoughts. From your mistakes and from your achievements we have learned much. That the future will not be a continual black outlook, you must listen to the voice of youth.

I close with a picture that came to my mind the other night. To me it is a wonderful picture. A boy is sitting in his classroom taking a history exam. The time is the future. He sits

there scratching his head. The question that bothers him is, "Define the Lend-Lease Bill."

"Now what was that all about?" he mutters. His eyes pass on to the next question. "Discuss the peace treaty that followed the armistice of the last war. Tell how it gave freedom to the world."

Again the student scratches his head and says, "Gee, I could write a book about that!"

This student will be taking the exam *not* only in the United States, but in England, Germany, France, Japan, China. All over the world. The scratching of his pen as he starts to write the answer is worth all the sacrifice I and my generation must now face.

EDUCATION: A PATH TO DESPAIR OR TO FAITH?*

FRANCIS P. GAINES

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I AM impressed by the distinguished group of speakers who have previously had the honor which is mine today, the honor of delivering the Yulee lecture on "The Ideals of Honor and Service in Politics."

This much may be said, I am sure, that no one of these, my predecessors in this high moment, discussed the theme under circumstances that throw upon it such strange light as do the circumstances of this 1941 spring-time. It is a mixed light; from darkened corners the confused light seems to shed doubt upon the reality of the theme in a world where both Honor and Service have been horribly mangled in behalf of other phrases, catchwords of apology for the brutal aggressions; from some angles the light calls for new definitions with new emphases. There is a new shading in the light of education upon this nobly stated topic. It is this light which I would follow today.

A MOOD OF STERILE DESPAIR

The leading article of the current (March 22) issue of the *Saturday Review of Literature* is Van Wyck Brooks' "Fashions in Defeatism." The first sentence of that article asserts: "A mood of desperate unhappiness reigns in the world, and this is marked especially in most of the writers." Skipping one sentence, we read further: "The temperamental cards of our time are all stacked in favor of despair, a somewhat sterile despair."

What Mr. Brooks says of writers may be broadened to include most of our intellectuals. The extremely thoughtful and the spiritually sensitive are despondent over the present state of the world, discouraged over the future state of the world. The ordinary diagnosis is that we are in the throes of a great reaction against some lovely but unapprehendable idealism, against

the high that proved too high,
the heroic for earth too hard.

* Delivered as The David Levy Yulee Lecture, University of Florida, March 27, 1941.

It is as if the world had dashed from its lips the sacramental wine of holier purpose and had gone off on a nasty gin jag with bitter hang-over.

This brooding melancholy has invaded the campus. It is to be seen in the mere restlessness of the ambitious boy who has been compelled to take his plan for a career, wrap it in the cellophane of a dream, and check in the parcel room of destiny until further developments. It is to be seen in the cosmic disgust of the young philosopher, in the anguished questioning of the deeply religious. I do not discover in this melancholy a trace of personal cowardice; boys of this generation are not any more unwilling to bear burdens or make sacrifices than have been the boys of any generation. There is sometimes a bit of cynicism which is really a philosophical cowardice; for the cynic is the man who is afraid of that which is high and therefore sneers at it and at all who would attain unto it. Most of all there is disillusionment, a doubt of the essential progress of the world, indeed, a doubt of the capacity of man to make progress, a lowering of respect for humanity. It all adds up to something like despair.

And it is a despair chiefly because high enthusiasms, which always produce strong energies, have died in many human hearts.

To seek within the scope of brief minutes an analysis is, of course, to encounter the danger of over-simplification. A visiting professor to our own institution told a story of a young American who went to England armed with certain letters of introduction. He presented the first one, pronouncing carefully the name just as it was spelled to Colonel Cholmondeley, only to be gruffly reminded that, "The name is Chumley." He presented the second letter with courteous articulation, just as the name was spelled, to Major Marjoribanks and was told, "My name is Marshbanks." Sometime later the American was sitting in a group which included both of the Englishmen and was asked whether he had ever seen Niagara Falls. He pretended that he did not understand the name, asked for the spelling, then said in dramatic surprise, "O, you mean that—but we in America call it Niffles."

I do not mean to reduce the torrents of a mighty surging questioning to the clichés of a phrase, to the Niffles of novelty—or even the sniffles of sentiment.

I purpose here merely to search out the relation of education to this prevailing mood. It would be absurd, certainly unfair, to imply that education is responsible for all of it or even for the greater part of it. Yet we who live in the world of learning, or at least in the world where learning is presumed to be diffused, should accept some share of the guilt of neglect in at least failing to prevent the sterile despair that chills the heart's warmth of hope.

DOES EDUCATION ROB US OF THE ASSETS OF ADMIRATION?

The first item in the indictment that might be brought against our system of higher education could well be this; that the processes of historical criticism have tended to "humanize" or lower the lofty personages of our past and thus to despoil us of the assets of our own admiration. Or, if we may change the figure, we have been so widely exposed to pitiless scorings of literary debunking that our spiritual skins have grown tough and we have become immunized against all the contagions of heroism.

It is good psychology, I believe, to assume that we learn best by doing but it is equally true that experience, in the large way, is a slow process and that the next best thing is to learn by observation of what others do. Certainly one of the major functions of education is to train the power of character analysis. Thus every individual may profit from the mistakes or the victories of others.

The teacher of prose fiction or drama tells his class that the plot furnishes interest (as a newspaper wag said years ago,

Our eyes go skipping ahead to learn
If she is his'n and he is her'n);

the setting, be it historical, regional, utopian, furnishes information; but the analysis of character furnishes instruction for the conduct of our own lives.

Let's illustrate this point. A young man may, if he so desires, dedicate his life wholly to the fulfilment of selfish ambition, stifle every good impulse to the contrary, step in the face of every human being who stands athwart his path, commit any crime that contributes to his unholy purpose. At the end of life he will discover that the game was not worth the candle, that values he lost

are really more precious things than any value he may have won. But he will not get another chance to re-direct his life. The same young man can spend an hour or two with Shakespeare's *Macbeth* and learn precisely the same moral truth with this important difference, that only a few minutes of his mortal span have slipped away and he has abundant time to check any such ideas of his own, to point his life in aspiration more happy for him.

This, I think, is one of the supreme resources of education, that it can make available for the guidance of each man all the weakness displayed or the strength by other men. But it is a resource which as it is valuable is certainly difficult. It challenges a high intelligence, a co-operating concentration of every fine faculty of the mind. Many there be who never realize the potential value.

Take the case of Washington. The childhood of my generation was told about a Washington that cut down a cherry tree and wouldn't lie, that was poised precariously and somewhat ridiculously in the prow of a small boat crossing the ice-choked Delaware by night, that rode a great white horse to his first inauguration while pretty girls spread flowers over the roadway. The childhood of your generation didn't fare much better. Somebody discovered that Washington at the battle of Monmouth, outraged by the timidity of his subordinates, used what we may euphemistically term strong language. Immediately the might and zeal of scholarship turned to this transcendent problem, the vocabulary of Washington at Monmouth.

Between these two paths of stupidity, the intelligent college boy must pick his own way to find the true Washington. There is the true Washington at Valley Forge, commanding in the bleak winter a little army, inferior in numbers to the enemy, poorly equipped, poorly fed, poorly housed; there Washington saw the white flesh of his men purpling in the ragged blankets they used for coats, and there he thought anxiously of the Congress that didn't know what to do and probably couldn't have done it if knowledge had been granted. There for a time the life of this nation had its sole residence in that imperious will. There a man sustained the security of a nation by the sheer force of his own unyielding character.

Take Lincoln, and go on beyond the man on the statues and

on the pennies and on the pretty phrases of a fictitious deification; find the true Lincoln. You will presently discover a young man who in the 1830's ran for the legislature and was defeated, but came back to run again and win; you find a man who in the 1840's ran for Congress and was defeated but came back to run again and was elected; you find a man who in the 1850's ran for the Senate and was defeated, but out of the defeat loomed so large on the national horizon that he was lifted to an eminence where he was privileged to utter immortal words: "With malice for none but with charity for all."

Take Robert E. Lee, buried, as Mr. Benet aptly says, beneath twenty thousand Memorial Day addresses. Leave the addresses undisturbed and seek the essential Lee. You will find a man of fifty-eight years for whom the world suddenly turned upside down. He surrendered an army in the open field and surrendering the army he yielded the life of the little nation that had vested all its hope in that army. He lost his position, lost his profession, lost his property, lost even his citizenship. He whose ears had been filled with the acclaim of a people—who loved him perhaps as never chieftain was loved—now heard the bitter revilings of small and mean souls who could never understand him. Did he draw up an elaborate apology for his career? Did he seek to shift blame to associates whose better support might conceivably have given him better fortune? Did he engage in recriminations with those who were recklessly denouncing him? Did he seek, as easily he might have done, the fields of relative affluence to make comfortable his latter days? Did he flee to some escape of sweet forgetfulness where Memory might heal herself of the grievous wound? He did none of these things, he never considered any of these things. He went to work, kept his mouth shut and his heart sweet; he closed the doors of yesterday and sought a brighter dawn, taking his post where tomorrow is always born, on a college campus. Find the true Lee and you find a new faith in our humanity.

I know the conventional answer to just this comment I am trying to make: "It's rather absurd now, after all, to expect college boys to pattern their lives after Washington or Lincoln or Lee. Do you really expect to find any large number of such distinguished characters in a general audience, even of students?"

Why not propose the angel Gabriel as model and be done with it?"

But the idea is not to be dismissed so smugly. It is true of course that most of us are sharply limited in talent; it is hardly likely that I am speaking now to many future Washingtons or Lincolns or Lees. I am reminded of a remark made by my little niece, all of thirteen years old and deliciously decided in her opinions. She had been to a movie featuring Errol Flynn and she came home chattering endlessly about the excellence of that young man. When I asked her what Errol Flynn has that I don't have, she tossed her little head and devastated my soul with a single word, "Glamor!"

All right, then, I don't have glamor. There are many other things I don't have. I can't make this Yulee lecture lyrical by singing the "Chant for America" in your behalf, nor can I perpetuate the spirit of this day by deathless sculpture, say youth poised on the rim of the world ready and eager for great flight. I can't be Washington or Lincoln or Lee.

But I insist with all the emphasis of my soul that there are ways in which I can pattern my life after such men and that these are the supremely important ways, not necessarily for the present world or the course of history but superlatively important for me. If I am intelligent enough to discern the secret of their greatness and if I am devoted enough to commit my soul to the unselfish dedications that commanded their souls, then I may not influence destiny but I shall undeniably transfigure my own life. From the flames of their purpose I light my own candle, not to shed illumination far and wide, if it so be that mine is indeed a small candle, but to enable me to walk no more in the misty twilight zones of despair. I shall go forward in certainty and in faith.

DOES INTELLECTUAL FREEDOM MEAN INTELLECTUAL IRRESOLUTION?

The second item of the indictment that might be drawn against higher education, as we charge it with failing to prevent despair, may be stated in this way: that intellectual honesty and intellectual broad-mindedness have often been achieved at the expense of conviction.

A contemporary American philosopher, whose name escapes me, is quoted as saying that the finest virtue carried just one step too far may become a nuisance or a positive vice. Self-confidence carried one step too far is arrogance; modesty carried one step too far is prudery; friendship carried one step too far is sycophancy; goodness itself carried one step too far is the holier-than-thou attitude.

Something of the kind may be said for intellectual honesty and intellectual breadth or tolerance. These are among the precious possessions of a free people and in their behalf we should be willing, if necessary, to die; for without them we should be no longer a free people. But they may be carried one step too far. Intellectual honesty becomes mere irresolution, a kind of neutrality that is incapable of action; openmindedness becomes mere empty-mindedness, as if the mind were open at both ends so that all the circumstantial breezes of fresh opinion may blow through at will and sweep out every vestige of certainty.

Shakespeare's most finely endowed character, Hamlet, had probably the highest I. Q. of any of the great Bard's creations. Hamlet had all the ear-marks of the great scholar. He knew how to assemble evidence, how to order evidence and assay its importance, how to project his keen imagination into assumed consequences and speculate on the relative desirabilities. Was it deliberate that Shakespeare made him pathetically unable to cope with a problem, made him the classic figure of a vast ability tragically ineffectual?

Our education in some ways has produced a breed of Hamlets. We have developed a convention of true scholarship, almost a fetish of true learning, to the effect that argument for both sides of every question must be patiently received but no conclusions must be drawn—or any conclusions stated must be inferential, tentative, subject to change without notice. We have lost the power to sustain strong and definite convictions.

I have been amazed sometimes to see authorities on economics or political science write upon the competing ideas of social organization that we call Democracy, Communism, Fascism. These writers apparently seek a masterly objectivity, a kind of Jovian detachment, listing honestly the good points and the bad points of each system and implying that we can find the answer, if we

will go to that much trouble, by adding up the points of *pro and con*, much as we would strike up the ballots in a precinct election. These gentlemen do not mention that one point may conceivably be more important than all of the others; for example, to those who cherish individual freedom or respect for personality as such, this one point is not an item in a tabulation; it is an issue as deep as the issue of life and death.

The right to know, I sometimes think, is the basic human right. We claim it and we proclaim it. It underlies all the other rights of which we boast, the right of free speech, of free press, of free worship. It underlies and gives them vitality and meaning. At least it should. But if instead of giving these other rights a true meaning, this basic liberty deprives them of meaning, if the right to know ultimately implies the paralysis of certainty, of conviction, of allegiance, then the practical value of that right is to be questioned.

But no such unhappy ending is really necessary. The Great Teacher esteemed this right. "Ye shall know the truth," he asserted confidently, "and the truth shall make you—" Make you what? Perched permanently on the fence unable to get squarely on either side of any issue? Incapable of judgment between the reputed two sides of every argument? Throwing over the native hue of resolution "the pale cast of thought"? No, indeed, it is none of these things that the truth shall do. "The truth shall make you free!" Free from prejudice and free from fear; free as a sail boat before the wind is free, and free as a bird loosed from a snare is free; free to go boldly and confidently in the certain path of the soul's progress.

IS EDUCATIONAL ASPIRATION A SELF-CENTERED THING?

There might be those who would bring another indictment against education, particularly our higher education, now that we scrutinize it in the light of our mood of desperate unhappiness. In a land so rich and so varied, this item would affirm, education has been pointed towards the exclusive ends of self.

It is the glory of a democracy that we have no class system, that each man, whether he come from the so-called bottom or the top, can make of himself just what his capacities permit; indeed, ideally at least he will make of himself just that and nothing

more. We use this profound and beautiful truth to challenge our youth to struggle, guaranteeing to them the just reward of their labors.

Perhaps we have overdone the matter of emphasizing the reward. Perhaps youth now thinks that education is exclusively a means to this end, the end of completely selfish satisfaction.

For many years I had the privilege of addressing high-school commencements. I resolved that on every occasion I should urge graduates to continue their educational careers. I sought compelling arguments—the greater opportunities for leisure, the better chance to win distinction, as witnessed by the records of college graduates in *Who's Who*, the more lucrative return for labor expended. In connection with earning power I discovered a statement somewhere to the effect that if the average high-school graduate continues through the college course he will in the lifetime granted him earn about \$40,000 more than he would have done if he had never gone to college—at least those were the figures two decades ago. Simple mathematics showed me that, granting the truth of this statement, a boy who went four years to college was capitalizing his time at the rate of \$10,000 a year or at the rate of nearly twenty dollars an hour of class attendance. The pickings seemed easy.

Today I do not retract those lurid arguments nor do I apologize for them. The statements were probably true then, are approximately true now. But taken all together they make up only a part of the story, perhaps the less important part of the story. We have erred in that we have not helped young men and young women to see the other part.

I am not speaking now in terms of civic altruism. It is true that, after all, the huge expenditures from private and public sources for our vast educational system, the equally great expenditures of unselfish devotion on the part of teachers and counselors, these things were not given solely that Johnny might capitalize his time at the rate of twenty dollars an hour. They were given so that he might be aware of obligations behind and of expectancies before him.

But even if we think of only the gain that Johnny—and every boy—may get, these arguments of mine tell merely a fractional part of the story. Even if nothing but the desire for happiness

moves a man, then he should be told that regardless of his accumulations or distinctions he will not be a happy man unless he has the capacity for enthusiasm, for passionate devotion to something larger than he himself is.

This truth is easily demonstrated, from the simplest every-day occurrences about us to largest expression of human life.

I recall a conversation with a homesick freshman. Reasoning and even pleading are poor weapons against homesickness. I did try, however, to find any definite cause; I asked whether anybody had mistreated him or hurt his feelings, whether anything at the institution had been unlike our representations, whether any physical ailment had come upon him. None of these circumstances seemed to exist. The only specific item that I could draw from him was the fact that the Virginians cooked sweet potatoes "like pumpkins with a lot of marshmallows on top." Finally I asked the boy to stay just one week, to go to all his classes and class exercises, and particularly to learn the college yells and songs, and then to attend the first football game on the following Saturday. My little trick worked. The game turned out to be tight and I saw that young man in the alternate agony and ecstasy of the tides of battle; and I saw him yell furiously and sing gloriously the ominous threat about rolling somebody on the sod. I never heard another chirp about his going home. Suddenly he had been possessed by a cause; it was his cause, and the group that cherished it in common with him was his group, and triumph or disaster to that cause was personal to him. Four years later I handed him a diploma at the end of a fine college career.

Never mind about the importance of the cause as such. To him it was a great current that swept like a spring freshet from the high hills of heaven, swept through his soul and bore away all the flotsam and jetsam of a purely personal distress that were about to dam even his stream of consciousness. He had found happiness in finding his cause.

Go on to the highest reaches of the heart. Dr. Oliver's remarkable book *Fear* is the thinly disguised record of the experience of a great psychiatrist who deals with people suffering some complex of unhappiness, usually an expression of a subdued fear—or shall we say a "sterile despair"? At one point the author

is telling of the kinds of people who seek him out, the old and the young, the rich and the poor, the wise and the foolish, the learned and the ignorant. Then he pauses: "But I'll tell you the kind of people I don't see in my office, not as a general rule. So far as my experience goes, the people who do not seem to be assailed and poisoned by fear are the people who believe and practice the Christian religion."

That statement suggests, by the way, my conception of the service of religion to us mortals. It is not after all a celestial quiz contest, the full list of answers to the questions our tortured curiosity can assemble. Religion is a current to sweep through a human life, cleansing it of problems and worries, and making clear again the murky depths of despair.

But I would emphasize the necessity for education that develops such capacity. This capacity is not only a good thing, of course, for the cause or the ideal; it is a grander thing for the serenity, the effectiveness, the joy, the power of the life that can espouse the great cause. This capacity is the final reward of education.

It is also the final test of education. A contemporary English writer, I believe Bertrand Russell, has said that the final test of an educated man is his capacity to respond to an abstract ideal. The emphasis, I think even the italics, in the original belong to the word *abstract*. To illustrate his point, the author says that when a dread disease strikes into a family circle and takes away a dear one, any man, if he be a true man, educated or uneducated, will give his energies to fighting that disease, to save others the agony he has known. But the educated man does not actually need the horror of a personal experience. Because he is educated he can read a chart, a mass of little squares on white paper with a waving line entering at the lower left corner and rising higher and higher—the death rate of that disease; this educated man knows the terrible significance of the chart, and his trained imagination goes on to see all the accumulated suffering and sorrow represented in that line. He has been stirred by an abstract ideal; his education has sharpened his power of understanding, has widened his power of response.

This is the test but, I repeat, it is also the reward of education.

Men find today, as men have always found, only one escape

from this mood of the dreadful unhappiness, whether the unhappiness be derived from the sudden altering of a personal dream or from a discouragement as to humanity itself. The escape is surrender to a huge enthusiasm, response to a cause, dedication to an ideal. Thus we lose the importance of our individual vicissitudes and thus we forget the momentary disappointments of personal desire. Thus our little lives get the deep satisfaction of really doing something about it, and thus our little lives achieve something of the shining and enduring greatness of the cause which commands us.

Thus indeed does it come true, as our education should make vivid and dramatic to young people, that he who loseth his life shall certainly find it.

TOMORROW AND THE CHURCH COLLEGE*

JOHN R. CUNNINGHAM
PRESIDENT, DAVIDSON COLLEGE

THIS is the *twelfth* time in 104 years that Davidson College has received a new Administration. It is easy to understand that a host of men and women and youth whose hearts turn with deep and affectionate interest to this College feel for this occasion a genuine concern. Because of my personal relation to this occasion and the responsibilities that it lays on my heart and mind, I come today to a renewed dedication of my life, and accept the challenge of my new office with the pledge to preserve as best I can the Christian ideals and traditions of Davidson College.

We are happily encouraged by the expressions of good will and confidence which have come to us from friends and institutions far and near during these recent days. The presence here this morning of this distinguished company of leaders from the Church and State and from sister colleges and universities, together with trustees, faculty, students and alumni of the College, adds significance to this hour and compels in me a sense not only of encouragement but also of great responsibility. In this presence and on this occasion one cannot but feel to an unusual degree a sense of humility. One of Davidson's chief assets is the interest, the confidence and the hearty good will of such people as are represented in this entire assembly today. I shall be heartened in the future by the remembrance of these ceremonies, and I shall recall with lasting gratitude your sharing of the occasion with me as I assume the presidency of this great old institution.

It is our rare good fortune—and one in which we are greatly delighted—that we have here present with us today the three immediate past presidents of the College. It has been my pleasure in other years to number each of these noble men as my friend, and that long before I had any intimation I should ever have the honor of serving as their successor. I wish to pay a grateful tribute of high respect for the life and service of Dr. Henry Louis Smith who presided over the College from 1901 to

* Inaugural Address, October 18, 1941.

1912; to Dr. William J. Martin who served from 1912 to 1929; and to Dr. Walter L. Lingle who was president from 1929 to 1941. These gentlemen have guided the affairs of Davidson for the past forty years—forty years which have been marked by long steps in the growth and influence of the institution. To study the position of the College at the turn of this century, and compare its present position, is to be deeply impressed with the long strides of progress which have been made under their wise and constructive leadership. I am happy to assure them, and you, today of my sincere desire and purpose to sustain, as best I can, the educational and religious traditions which they have done so much to build here.

I propose to discuss the subject, "Tomorrow and the Church College." It is the Church College which claims our attention today. Davidson College had its origin in a Church Court. She has stood, through her entire life, in close relation and devoted service to the Church. She has no desire, I take it, to be otherwise related. She is happy that her ownership and control is vested clearly in the Church. While she is not now, nor has she ever been, narrowly sectarian, her purpose is to stand loyally under the guidance and control of the Church. As we lift our horizon for a wider view than this one institution, we find that the Church College is to the fore in the thought and plan of our General Assembly at this time. Our branch of the Church is entering upon a broad survey of the work and the resources of its colleges, and is planning to re-emphasize in the mind of the Church its opportunity and its responsibility in this connection. Those, in brief, are the reasons for discussing the Church College. *Tomorrow*—the other half of my subject—is particularly engaging because of its appalling uncertainty. With all its long past, I doubt whether any president has been inducted into office in this institution under conditions more unpredictable than we face today. One does not speak of *tomorrow*, therefore, to be dogmatic, but rather to try to discover the things which will endure. If one could not believe in God, Omnipotent, Transcendent, Wise and Good, if one could not believe in the moral foundations of the universe, then it would be no use for us to proceed. I start, rather, with *faith* in the God of our Lord, and Saviour, Jesus Christ, as my premise. What I shall say about "Tomorrow and

the Church College" is based on that confidence. We can be dogmatic today only within the range of great eternal truths and profound historic principles. The just shall live by faith tomorrow as they have in the past. It is faith which has brought us thus far on our way. It is faith which will guide us through this dark night of trouble. The same courage and sacrifice which has sustained the Church College and made her a blessing untold to past generations will surely support her in the days which lie ahead.

Let me speak, first, of the *obligations* of the *Church College Tomorrow*. These obligations while not new are emphasized now in light of our grave emergencies. Only as we are able to face square up to our obligations, without primary consideration for the saving of our own life, will we be worthy of the hour in which we now stand. Surely there are times for institutions as well as for individuals when there comes the challenge to such self-forgetfulness and utter abandon in service as results ultimately in salvation.

The first of these obligations is to *provide individual attention*. The long tradition, the public expectation, and the very spirit in which she seeks to do her work, all conspire to lay upon the Church College the requirement that she give due attention to her students as individuals. Christian leadership, which is one of the chief aims of the College, is not trained en masse. Our Great Teacher chose to limit His group and spend what would seem a prodigal amount of time on a few men who were quite ordinary and none too promising. The Church College must ever be on guard against regimentation. Effective challenge must be given to the claims of totalitarianism, ominous as they are, which unblushingly say, "Everything for the State; nothing against the State, and nothing outside of the State." This College, along with others like it, must assert and support the supreme worth of humanity in its individual personal expression. Dr. Henry C. Link, in his book, *The Rediscovery of Man*, says:

There is one philosophy, the very heart of which is personality. That is the philosophy represented by Christianity. The essence of Christianity is its insistence upon the supreme value of the individual in the scheme of things where love and faith and moral law transcends all man's

intellectual schemes and mechanical concepts. In Christianity men are not puppets of the State—they are the sons of God. They are not cogs in a machine—they are creatures with souls.

The Church College is under strict obligation to recognize this principle, and in its faculty and administration to seek through every possible channel to cultivate the physical, intellectual, social and spiritual capacities and to develop the personality and the character of its individual students.

And then there is the obligation to *achieve academic excellence*. The Church College cannot afford in the years ahead to be content with less than excellent educational procedures. We have said it often enough that it should not be necessary to repeat it here, and yet I must say it for my own sake if for no other—we cannot and we must not attempt to substitute the forms of piety for consecrated gray matter. Anything to which the name of the Christian Church is attached ought to be, as far as possible, a thing of excellence. We shall, therefore, need constantly to keep before us that we are an educational institution. We move under false pretenses if we fail at that point. We have no right at all to ask the homes of the Church to sacrifice their children's education to be loyal to a Church College. The best in education may be very costly, but it is the mark at which we will have to aim with unyielding determination.

Once again the Church College of Tomorrow is obligated to what we sometimes call "education plus." Of course, we mean by that the under-girding and infusing the whole reach of the College with the moral and spiritual interpretation of life. Man has a body, but man is a spirit. The intellectual attainments, which we call knowledge, are not all that is encompassed in education. Knowledge by itself is neutral. It does not hint whether it is good or bad. The determining factor regarding the value of knowledge is the spirit, the moral convictions and the motives which characterize the person possessing knowledge. Character is not something added to a curriculum, but something involved in it. I recall the quotation, "Knowledge is Power," spelled out in the wrought-iron end of my desk a good many years ago in a country school in Missouri. That is true. Knowledge is power, but the direction in which the power is to be used is determined

by the *character* of the person who possesses it. Some one has reminded us that mathematics may be used to rob a bank, or chemistry to destroy human beings, or psychology to cheat one's associates. Cardinal Newman once said, "Apart from religion, education gives no command over the passions, no influential motives, no vivifying principles." The fundamental purpose of the Church College is Christian education—education with a soul, education which looks to guiding principles, to spiritual anchorage, to Christian stability and integrity. Davidson is seeking to acquaint her students with the ends for which life should be lived rather than the means by which it may be lived. It is seeking to invest its students with "a disturbing passion to live, above all things else, finely, nobly, usefully and sacrificially." The ultimate survival of the Church College is, so far as we can predict, conditioned upon its doing as good educational work as can be done elsewhere within the liberal arts range, and then doing something more—the something more is the moral and the spiritual. "The fear of the Lord is the beginning of wisdom."

I mention in the fourth place the obligation to *exemplify* the *Christian community*. If the Church College is not to be a misnomer—or, worse still, a travesty—it must manage somehow to manifest the social conscience, and as a college, to be Christian in its attitudes, its practices and its programs. Beginning with the administration, and running square across the personal and collective expression of the entire college community—the faculty, the staff, the students, the workmen—we must all seek after the building of a community life which might be likened unto Paul's expression, "a colony of heaven." We must produce men and women who have developed the capacity to hear "the still sad music of humanity," and in the name of the Great Physician, to help heal the wound of the world.

I turn now to speak of the *essential importance* of the *Church College Tomorrow*. This urgency is highly accentuated by all that is taking place in the world today. We are not without encouraging evidence that many thoughtful people are realizing anew and afresh the great opportunity which lies before the strong Church College in the years ahead. Her contribution and her task is essential in its nature. It has to do with the very

foundations of our civilization. The Church College has been in the past the mother of higher education in America. By the same token, it may easily be that she must stand forth again to render a unique and fundamental service to the cause of education and to the broader cause of democracy. In making this statement, I am remembering as well the necessary place of the State University in our educational system. Neither the Church College nor the University can afford to be unmindful of the other. Neither can do the broad task of education alone. Each has definite need of the other. Each can be of assistance to the other. We at Davidson are appreciative of the traditional happy relations which exist between our institution and the University System of our Commonwealth, together with universities in other States. It is, however, a basic confidence with us that there is still a necessary and unique place for the Church College.

I mention in this connection—first, the essential importance of the Church College to the Church itself. Our branch of the Church in particular, and other bodies, with increasing emphasis have recognized the essential necessity of a trained leadership. Manifestly, the Church cannot do its task tomorrow with an untrained leadership. Leadership is going to be at a premium in the future. Large areas of the Christian world are now being sacrificed on the altar of war. If the Church is to stand forth and render the service needed of her in the aftermath of this world's conflict, she will need the ablest products of her colleges. The Church has received in the past—and continues to receive in the present—a very large percentage of her ordained and unordained leadership from the Church College. Davidson College has been outstanding in this particular service. A bulletin issued in 1922 carried the statement that there were then 63 graduates of this institution in theological seminaries, and added, "Never before in the history of American colleges have so many men from a single college or university of any kind in the land been assembled in the theological seminaries at one time." That has been only a part of Davidson's service to the Church. It would be safe to say that a large proportion of her alumni have been in the official ranks of the Church in their mature years. This condition must continue *tomorrow*. I think the Church will be no more able to do without her colleges in the critical period ahead than will the colleges be able to do without the Church.

Not only so, but the Church College is vitally related to the defense of democracy. Whatever may be said of our dangers from without, the chief danger lurks within. Democracies are not destroyed from without. Their downfall comes from the loss of conviction, moral stamina and united action. Thomas Jefferson was far-sighted when he contended that in government popular decision cannot function without the education of the people. Nor is education alone sufficient. Horace Mann challenged the people of this country over a hundred years ago to educate the common people and promised that then nine-tenths of the crime would disappear. We accepted his challenge. History has never witnessed in any country such a passion for education. One hundred years have passed and crime has increased 500 per cent. Democracy must have education but with it she must have righteous citizens:

Men whom the lust of office doth not kill,
Men whom the spoils of office cannot buy,
Men who possess opinion and a will,
Men who love honor, men who cannot lie.

What a remarkable place the small Church College has played in providing leadership and strength for this virile young democracy. There is something typical and emblematic about the small college in the great democracy. Rugged individualism is thus harnessed under the Christian principle. I do not attempt to predict the solution to the social, economic, political and international problems of tomorrow, but I make bold to assert that when we do find our way out of this appalling maze of confusion and chaos, it will be under the leadership of men of disciplined intelligence and Christian character.

Finally, I refer to the *price* which must be paid for the *Church College Tomorrow*. There is no way to avoid the high cost of good education. I do not know of an institution anywhere which has all its pressing needs supplied. Today some of our most uncertain and distressed leaders in education are connected with some of our oldest and richest institutions. One of these gentlemen said to me some months ago that unless the alumni of his great University got under the load and shared with their Alma Mater in its support, then the shrinking interest rates and the

decreasing number of large donors clearly predicted serious retrenchment in the entire program of the institution. If it be true that it costs to have good education, then it is also true that it costs more not to have it. I believe that in the future more than in the past the Church-controlled college is going to have to be a Church-supported college. Perhaps the Church has allowed her colleges to stand at the bottom of the list of her gifts because their needs have been so clearly recognized that individuals in her membership have provided at least the bare necessities not otherwise obtainable. Due to peculiar conditions which obtain now, it is possible that even *that* day is passing, and that those generous individuals and great Foundations who have done so much to make possible the life and progress of the Church College will not be able in the future to continue such benefactions. The day seems to be immediately ahead when the Church will be under the necessity of deciding clearly and concretely whether her educational institutions are to stand. Too long the Church has been irresponsible in the support of her colleges. This cannot longer be the case. President Alan Valentine of Rochester University in a strong statement carried in the *New York Times* a few days ago warns private colleges of the impending crisis and points the various possible ways out. He suggests five possible courses.

Private colleges facing financial disaster may simply close their doors. A second expedient is to close many of the avenues of opportunity for youth in order to keep a few open. A third is to admit any student who can pay, regardless of his lack of qualifications or ambition, and to exclude all who cannot pay in full. A fourth is to lower all standards of instruction, salaries and equipment to a point at which the institution can no longer honestly be called one of higher education. A final solution would be to obtain independence and to seek government support, if government can and will provide it.

Believing that none of these suggestions are palatable he sees as the only other solution increased support by those agencies and individuals who know their value and appreciate their reason for continuance.

Furthermore, it is going to be incumbent upon those who have had the benefit of an education in the Church College, and who are capable of appreciating her distinctive values to aid their

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Alma Mater in her time of crisis. Davidson College has had in these recent months a most inspiring example of such an expression of gratitude on the part of one of her sons of years ago. The beautiful new library, which has been opened for use in these recent days, and which should stand for generations to come as one of the real work centers of the College, is the expression of gratitude long years afterward for educational opportunities provided for the donor and his four brothers. No college has, I take it, more loyal and appreciative alumni than Davidson. She has five thousand sons who are scattered literally to the ends of the earth. Davidson is proud of her alumni. Every success she achieves accumulates, at least indirectly, in their favor even yet. She stands in a time of gathering crisis appealing to her alumni for their active and intelligent assistance. If this group will give as their ability enables them, whether it be small amounts or large, then Davidson has no occasion for anxiety about the immediate future and its support.

I close with some significant words of President Calvin Coolidge. His own Alma Mater—Amherst College—was receiving a new president, Dr. George Daniel Olds. What Coolidge said then about his old professor I should covet as a sort of epitaph when I have finished my work for Davidson . . .

I expect that those who follow him will finish their course with a firmer conviction that there is a difference between right and wrong; that there are not only material values but, even more important, moral and spiritual values in life; that there is a law of service which carries its own recompense, and that there has never been any progress or development of society which neglected industry and self-denial. Believing these things, I feel that he will be a worthy president of a Christian college, established to teach men to follow the truth.

A PROGRAM FOR THE CHRISTIAN COLLEGE¹

ROBERT F. DAVIDSON

PROFESSOR OF PHILOSOPHY, HIRAM COLLEGE

THERE is a new and encouraging note of realism apparent today in our discussion of the church-related college. By and large college administrators are no longer satisfied to substitute pious platitudes for an effective program of Christian education at the college level but are seeking instead to evaluate the church-related college program in honest and intelligent fashion and then do something about it. While this is obviously only one aspect of a widespread critical re-examination of higher education in our country, it is nevertheless a heartening omen to those concerned with the future of the Christian college.

Such frank self-criticism has naturally produced a variety of reactions. Many administrators with educational vision and genuine Christian idealism are by this means revitalizing their college program. Some disillusioned perfectionists, on the other hand, seizing upon the obvious shortcomings of the church-related college, are urging that these institutions have forfeited their right to be called Christian.² In college administration as elsewhere, however, it is extremely difficult for the perfectionist to deal realistically with the recalcitrant features of group life. For the arduous task of attempting as nearly as one can to approximate the Christian ideal while keeping an institution itself alive in a social order whose dominant motivation is non-Christian, the perfectionist too frequently substitutes condemnation of all compromise and surrender of all responsibility.

WHAT IS A CHRISTIAN COLLEGE?

Obviously, if we decide in advance that only the perfect realization of the Christian ideal of life in all its institutional relationships will justify us in calling a college Christian, then we will find no Christian colleges. But, unfortunately, if we accept this as our criterion, we will also be unable to discover any Chris-

¹ Reprinted from *Christian Century*, September 24, 1941.

² See, for example, the recent article, "Lost: The Christian College." (*Christian Century*, May 28, 1941.)

tian homes, any Christian periodicals, indeed few, if any, "Christian" churches. For no social institution can maintain its existence in our world without compromise at some points with the Christian ideal, and a college is certainly no exception to this rule.

In its dealing with faculty and students, in its recruiting policies, its athletic program and its financial investments, the church-related college must surely judge its practices by Christian standards; and for that very reason, if it does not descend to hypocrisy in its dealing with the public, it will be both humbled and spurred on to renewed endeavor by its own shortcomings. While striving continually to set an example of excellence in all such institutional practices (as at least some colleges undoubtedly do), the church-related college cannot hope, however, to escape completely the limitations imposed upon it by the social order of which it is inescapably a part. To overlook or deny this fact can only introduce confusion into a consideration of the task of the Christian college. To recognize it frankly must not, on the other hand, lead us merely to an easy acceptance of less-than-Christian ideals.

When a social institution interprets its particular institutional function in distinctly Christian terms and undertakes to fulfill obligations thus incurred to the best of its ability, I would suggest that we have the only practical criterion by which the Christian institution may be distinguished from the secular. *A college, then, which recognizes as its specific educational responsibility the development of enlightened Christian conviction and responsible Christian citizenship, and endeavors to provide an effective program of higher education designed to achieve this end, is in the only meaningful sense of that term a "Christian college."*

SECULARIZATION OF THE CHURCH COLLEGE PROGRAM

Seen in this perspective, the damaging indictment against the church-related college to be found, not in an inescapable compromise of the Christian ideal apparent in certain of our institutional policies, but rather in an even more apparent failure to make use of the best current educational theory and practice in our program of Christian education. For the *effective* educational experiences on most church-related college campuses turn

out upon examination to be not essentially different from those in neighboring state-supported or municipal institutions which profess no specifically Christian ideals and purposes. In some notable instances indeed state institutions are developing religious programs better planned than our own.

A required course or two in religion, required chapel several times a week, and one or two voluntary religious organizations among the students do little as a rule to touch the heart of the educative process actually at work on the church college campus. We frequently express the pious hope, to be sure, that Christian character and conviction will emerge as a by-product of the collective life of the college community. But as long as our major college activities, both among faculty and students, both curricular and extra-curricular, have no underlying Christian motivation, it is hard to see how this is a reasonable expectation.

During recent decades, moreover, we have in the stronger church-related colleges gradually pushed into the background our Christian function in higher education. There have, for example, been no experiments undertaken in such institutions to make the Christian way of life the determinative factor in the college community comparable, say, to the radical transformation of secular education at institutions like Sarah Lawrence College, Bennington or Black Mountain. Nor have we developed any adequate criteria by which to measure the success of our educational program in terms of mature Christian character or intelligent Christian conviction produced; but instead we have been content to adopt without very serious question the criteria of achievement generally employed in secular institutions of higher education. With few exceptions we have simply sought to do well in the church-related college the sort of thing that every competent college or university recognizes as its educational responsibility, and have given little effective concern to the implementation of our specifically Christian aims and objectives.

Those of us who see a unique contribution to the worth and meaningfulness of human life in the Christian faith naturally deplore this secularization of the church-related college program. Its undesirability has become even more apparent today in view of the growing conviction that genuine and intelligent Christian character provides the surest undergirding of our democratic way

of life. And it is perhaps not out of place here to mention also the frequent assertion in educational circles that the church-related college cannot hope to survive the present crisis unless it does a better job in developing mature Christian character and constructive social leadership.

SIGNIFICANCE OF GENERAL EDUCATION

Under such circumstances greater attention needs to be given to the contribution which the now widely publicized philosophy of "general education" can make to the program of the church-related college. The proponents of general education, especially at the University of Chicago and the University of Minnesota but also in many less well-known situations, are making the world of higher education aware once more that attitudes, convictions and an enduring philosophy of life are the significant products of college as of secondary education. For these characteristics definitely condition the value, both to society and to the individual, of whatever increase in knowledge, skill or capacity to think critically the college experience may provide.

It is being more adequately recognized in this connection, moreover, that the training of the mind cannot be divorced from the total experience of the student in any given situation. Consequently there is increasing difficulty today in maintaining the old hard and fast line between the academic curriculum and so-called extra-curricular activities in which the student participates because he really wants to, not because he is required to. A more intelligent concern with the educative process as a whole is now generally apparent, and a serious attempt is being made to evaluate college education in terms of the sort of character and personality it produces, not simply in terms of subject matter mastered, courses passed or credit accumulated on the registrar's books.

"Respectability" in the academic world has thus been achieved—or almost achieved—for a program of higher education frankly concerned not with information as such, but rather with the development of informed student attitudes, convictions and purposes. The church-related college is in the fortunate position, therefore, of being able, if it so desires, to take advantage of principles and procedures of general education already developed,

employing them to implement its own specifically Christian aims and purposes in higher education. Indeed, we may legitimately maintain, I think, that it not only has the opportunity but rather has the responsibility of so doing if it takes seriously its task as a Christian college.

A PROGRAM FOR THE CHRISTIAN COLLEGE

The Christian college, it was suggested, must recognize as its particular institutional function the development of informed Christian conviction and responsible Christian citizenship. That task can never be performed, however, through activities that touch only the periphery of college life. It requires beyond question that the basic curriculum of the college itself be definitely Christian both in objective and in outcome; and there is reason to hope that this may actually be realized in a *program of general education designed to implement effectively the Christian philosophy of life*. In building such a program three inter-related procedures must be undertaken:

1. The Christian philosophy of life must be defined in terms of specific information, attitudes and purposes which the college is willing to accept as its objectives in general education.
2. Learning experiences which tend to produce the desired information, attitudes and purposes must be identified and then both classroom and extra-curricular activities coordinated to provide these experiences.
3. The college program as a whole must be realistically evaluated from year to year in terms of the kind of attitudes, ideals and purposes it produces, not interpreted simply in terms of courses passed or information mastered.

The mere description of this undertaking is apt, of course, to discourage even the most confirmed optimist, especially if he is at all familiar with the typical college situation. To avoid misunderstanding it is perhaps well, therefore, to emphasize at the outset that such a program *need not* and *should not* involve any lowering of academic standards or of intellectual achievement in college. Its intent is rather to provide adequate recognition of an additional dimension of the educative process with which the Christian college by its very nature must be concerned. Have we not indeed already excused ourselves over long with the plea

that the development of a Christian philosophy of life is too intangible a thing to be defined or "measured," while at the same time doing so little to remedy the growing secularization of our church-related college curriculum?

As a matter of fact, rather encouraging progress is now being made in constructing the sort of Christian program of general education outlined above. This is one of the projects, for example, undertaken during the past year by the Cooperative Study in General Education, which twenty-one colleges and universities (one-third of them church-related institutions) are carrying on with the aid of the General Education Board. The Study, with a central staff at the University of Chicago augmented by a number of fellows appointed from the various participating institutions and a regular Summer Workshop, provides opportunity for a well-directed cooperative attack upon problems of general education with which the participating colleges are concerned.³ In the project mentioned above an effort is under way to reach a working agreement upon the specific information, attitudes and purposes that a Christian philosophy of life involves; to provide a program of general courses and personnel work that will develop effectively the desired information, attitudes and purposes; and to devise means of evaluating the outcome of college education in terms of the kind of philosophy of life it produces. No one, I am sure, would be inclined at the moment to claim that the results of this effort are entirely satisfactory, even to those directly engaged in the undertaking. But this cooperative endeavor to formulate a Christian program of General Education, carefully planned and critically tested in the participating institutions, at least gives promise of contributing significantly to the effectiveness of the church-related college.

EDUCATION OR INDOCTRINATION

Anyone proposing a program such as this must, of course, expect the charge of "indoctrination" to be dragged as a red herring across his path almost immediately. Of the many issues this charge raises only two can be briefly dealt with here. In the

³ The work of the Cooperative Study is described more fully in an article by President W. P. Tolley, "Twenty-One Colleges Examine Themselves." (*Educational Record*, July, 1941.)

first place, indoctrination is one of those slippery words which never means the same thing to any two people. If, for example, indoctrination means deliberately presenting only one side of a question, misrepresenting points of view not in accord with one's own convictions, by any device purposely preventing a thorough and reasoned consideration of every question before a decision is reached (that is to say, refusing to let the student do his own thinking and reach his own conclusions in so far as these phrases have meaning, either psychologically or sociologically); then there is no place for indoctrination in a Christian program of general education and every effort must be made to see that such devices are not employed in the church-related college. If, on the other hand, indoctrination means believing in something deeply and presenting the evidence for it as forcefully as possible with the hope of producing personal commitment to it, then effective Christian education is impossible without indoctrination. But without it effective education for democracy is likewise impossible as indeed is effective scientific or humanistic education.

One should note, moreover, that those who level the charge of indoctrination against any particular educational endeavor frequently reveal when so doing a fundamental misconception of the character of human thought. Such critics speak as if students are quite capable of reaching decisions by means of a purely rational consideration that is not conditioned either by their own past experience or the demands of the situation in which they find themselves, but are being deliberately denied this opportunity. Actually, of course, recent psychology tends to raise serious question as to the possibility of any such unconditioned reflective process as this. That is one of the few points indeed upon which all the contemporary schools of psychology seem able to agree.

Thinking of even the most disinterested sort is done, it appears, in the light of an individual's dominant desires and purposes which are inevitably conditioned by the nature of his own experience. Unless the church-related college can develop a campus community in which the Christian philosophy of life actually motivates both faculty and student behavior, the desires and purposes of its students, and therefore their thinking as well,

will be largely determined by non-Christian influences. If, on the other hand, the college does succeed in making its community life to any appreciable extent Christian in spirit, the thinking as well as the ideals of its students will with equal necessity be unconsciously molded thereby. There is no way that I can see of escaping this dilemma. Since a "Christian" college commits itself publicly and explicitly to the Christian philosophy of life, however, it certainly is open to no charge of subterfuge or misrepresentation in building its educational program accordingly. Indeed is it not open to more justifiable criticism if it fails to do so?

Times of crisis such as ours beyond question force institutions as well as men to search their hearts and remold their conduct or perish. The widespread concern to make the church-related college more genuinely Christian in its influence may be simply the death-throes of an outmoded institution. But there is reason to hope, I believe, that this heart-searching marks instead the approach of a new day in which the Christian college will once again perform a unique function in higher education and take its place among the constructive influences at work in rebuilding our world.

WANTED—A COLLEGE THAT IS CHRISTIAN*

CLARENCE CLIFFORD NORTON

PROFESSOR OF POLITICAL SCIENCE AND SOCIOLOGY, WOFFORD COLLEGE

IN the stress of a great crisis there comes the desire to return to fundamentals. When a world seems to be crumbling about us we cease to quibble over non-essentials. Facing the reality of spiritual needs we turn to those institutions where we may expect to find help. In such a time the thoughts of a good many people turn to our colleges and universities. The ideals, purposes, methods and products of these institutions are likely to undergo critical examination.

In normal times there may be a good deal of toying with forces that should be taken more seriously. Some educators seek the adventure of academic experimentation. Others feel the necessity of challenging the validity of old precepts. When, however, we face the grim tragedies of today there is a demand for more serious consideration of the values that have lasting quality. There can be little doubt that a good many people are now seeking a dependable spiritual basis of life. The transient nature of the physical becomes very evident in this time of crisis. The consciousness that the religious world has something to offer has even reached the secular press. "The return to religion," "the revival of church attendance," "the seeking of spiritual values" and like themes have come to have a real meaning in the last few months. To many, who either discounted such forces or did not consider them at all, they have suddenly become very important.

All this means that the Church has today a rare and unusual opportunity. Whatever interpretation is placed on the motive that may be directing the interest of people toward religion and the Church—the fact remains that it is the function and opportunity of the Church to point the way. With clarity and certainty the Church must interpret the truth and give guidance in spiritual matters to a multitude of bewildered people.

Christian education has a grave responsibility in this matter. It is a time when there must be a clarifying of the peculiar function to be served by the church-related college. There has been some doubt in many minds regarding the province of such insti-

* Reprinted from the *Southern Christian Advocate*, July 10, 1941.

tutions. Those who are experienced in the task of Christian education do have some fairly clear-cut convictions on the matter.

Mere physical bigness is not likely to impress the Christian educator. He is not bewildered by the extensive building program of State institutions under the subsidy of the Federal government. Of course he believes in adequate and attractive physical equipment. The denominational institutions must have this. But they must have something much more important; something that no subsidy can provide. There is a growing notion that a small college, adequately equipped and rightly staffed, will come nearer doing a distinctive educational task than institutions that dote on physical newness and architectural bigness.

There can be little doubt regarding the greatest weakness of our present civilization. There has been a breakdown in character. Men have come to discount morals. The so-called practical world has disregarded Christian ethics as a visionary form of intellectual gymnastics that has little place in the realities of economic or political affairs. Skillful lying, clever deceit, ruthless exploitation, alluring propaganda—these are some of the devices of a world now facing a second carnage of destruction. There are people of this world, who until recently have taken little heed of the Church, who are now convinced that only the truths of Christianity can save the kind of world in which we are living. They look hopefully toward the Church. These people do not yet represent a very large group. But there is evidence that their number is on the increase. More encouraging, they represent some very intelligent leaders.

We should, therefore, be very much concerned that all institutions of the Christian church shall rightly represent the Christ. We are hopeful that the Christian college will be quickened with the vision of the tremendous importance of its tasks. Our obligation to youth in these times cannot be overestimated. They must again bear the brunt of the mistakes of a civilization that generates war. In the face of this tragic plight there is need that youth be led in the way that gives an inner life which will fortify against the evils of the times.

To this end the Bible should be made to live as a vital and rich storehouse of spiritual guidance for the college student. Not a

book to be used as a starting point for bickerings and arguments, not a book to be made a deadening drudgery through lengthy assignments of theological theories—but a book alive with a vital and challenging message for today. A book of prayer, a book of songs, a book of life experiences, a book of love, a book alive and inspiring that dares invite a man to walk with his God.

The academic work of the Christian college will not be neglected in any realistic approach to its task. Thorough scholarship is in perfect harmony with the will of God. The painstaking, scientific methods of the scholar in seeking truth, follow the design of the God of truth. He gave us our intelligence to be used with all the precision and diligence possible. We will continue to teach the student that using his mind with persistent accurateness will adequately reward his quest for truth and understanding. The laboratory, the library and the classroom offer the student pathways to God.

Personality counts for much in the teaching of the Christian college. Men who have convictions born out of keen, penetrating study and unselfish devotion to good, will exemplify what cannot be adequately conveyed through precepts. The campus of the Christian college must have a distinctive atmosphere—personal, kindly, friendly and ever solicitous regarding the spiritual life of the student. There is no substitute for this, for herein is the distinctive contribution of the small church-related institution. It means that the professor must give a good deal of his time to contacts outside of the classroom. It signifies a confidence and friendship between teacher and pupil that is likely to be entirely missing in the institution which specializes more or less exclusively in abstract subject matter. The teacher who is not in love with young life—who discounts the intelligence and worth of youth, has no rightful place in the classroom of the Christian college.

The college teacher with a mission is offered a challenging opportunity today. It is an age of youth movements and destruction of youth. It is a time of confusion and bewilderment. Out of the chaos comes a plea for an understanding of values and goals. Only those who dare follow the leadership of God and try to direct others in His way will see the light beyond the darkness that surrounds us.

PRACTICE AND PRECEPT*

IRVING MAURER

PRESIDENT, BELOIT COLLEGE

MY theme, "Practice and Precept," is not a hysteron-proteron affair; it is not a case of the cart before the horse. It is rather a case of the faith that comes as a result of activity—that second stage of faith, a fruitage of those certainties which are discovered in doing. It is the precept by practice which Mr. Squiers of Dothebury Hall so dramatically exemplified by having the boy who read about the "winder" go out and wash it.

So I turn first to practice. A year in the president's chair of the Executive Committee, watching the representatives of our three Commissions loving each other while keeping their fingers crossed, has made me conscious of the things that are going on in our Association. Some of us have been worried lest the Commissions by the very success of their routine policies get into a rut in which the fervor of experimentation is eased off, but I do not think so.

The Commission on Curricula of Secondary Schools and Institutions of Higher Learning has had its usual barrage from those who look upon it as a needless centering of inquiries which had better be left in the other two Commissions. Yet my impression is that the other two Commissions are busy enough as it is. The preparation of material in the social studies is a good piece of work; they are an example of fine textbook preparation. Naturally, with the great study of teacher education going on under the auspices of the American Council on Education, this Commission's participation in the regional councils on certification has been active, as has been a study of selection of teachers, and a new recognition of the value of service in teacher training on both levels, secondary and higher. This Commission has also organized a study of General Education, with its goal the attempt to have colleges relax entrance requirements, recognizing the value of experiments and broadening the field of studies on the part of college entrants.

* Presidential address delivered before the North Central Association, Chicago, March 28, 1941.

The Commission on Secondary Schools has been busy with the implementing of the Evaluative Criteria. I regard this project highly not only for its tonic effect upon school administrative and teaching staff but for its educative effect upon the lay boards of our secondary schools.

The Commission on Institutions of Higher Learning has as its main project the general subject of accreditation—it is completing its study in the fields of music in the liberal arts college and proposes doing the same thing in appraising home economics. The Commission in this field is conscious of the growing efforts of various areas of knowledge or of teaching to establish separate evaluative and accrediting programs, so that, unless this evaluation is properly directed, colleges will be subject to departmental accreditation—that each college will feel its individual skeleton rattling in its closet goes without saying

Particularly has the year been marked by a spirit of self-criticism on the part of the Association. This is evidenced by a reassertion on the part of the Executive Committee of its cohesive and authoritarian function. A Committee on Committees has had three long meetings—it has suggested a new accrediting procedure for junior colleges, which, though residing in the Commission on Institutions of Higher Learning, will involve cooperation of representatives both of colleges and of secondary schools; it has arranged for systematic retirement of Commission members, has arranged a system whereby all appeals on accrediting will be heard by the Executive Committee only after the material has been briefed and sent to the Committee members in advance, and for the submission of its counsel of projected surveys and projects.

There has been no crisis, no outstanding event to mark this year. But it has been a year of wholesome and vital activity and it has emphasized the commonalty of educational interests at all levels. I think that the officers and the Executive Committee of this Association have been more universally conscious than ever of what is going on in the institutions of the Association in an educational way.

Now for the precepts which come to my mind out of the practice of this year.

First, there is the thought of fellowship. We have been enter-

taining the idea of divisional conferences in various areas. And I think that this would be a good thing. Some of us have been thinking that it might be better to make the annual meeting a biennial event—this is just my own reaction; this is nothing official, of course—with the off-year a time for holding, say, three or four sectional conferences nearer to the schools and the colleges. One reason for my thinking that this proposal should be carefully considered is that such a program would increase the service concept in the minds of our member institutional personnel. We are such a big organization that for the larger part of our membership the North Central Association meeting appears to be a cut-and-dried affair, with the main body permitted to vote acceptance to a number of proposals handed down from various Commissions where a few highly powered individuals issue their flats and their musts. That this is a false picture doesn't help remove the impression on the part of many that the picture is true.

The fellowship which I see as important is more than the fellowship of educators on the same level—what I value is the opportunity of becoming acquainted with secondary school and teachers-college men and women. And when I do meet them I am sure that no college president, no matter how narrow he is, could possibly be so dumb about secondary schools and teachers colleges as are these benighted souls with respect to the colleges. But something in their eyes tells me that they think the same about me. In sectional meetings this inter-level fellowship would be a rich by-product.

As the country struggles along in these next few years, a great resource for national welfare will be discovered by a recovery of the common interest of all educational activity. We are going to need to recognize the fact that we are all in this thing together—that we must know each other better and know more of what the other fellow is doing.

The second precept is that, while tangible accreditation often misses the spirit of education achievement, intangible appraisals run the risk of neglecting the minima of material resources. This may sound surprising from me, for I doubt whether there are many educators who have made more noise in criticising appraisals based upon external and mechanical evaluations than have I.

I still think that accreditation in this Association in the years past, by setting up evaluative criteria which could be stated in equipment, dollars and cents, library books, salaries, endowment income, or budgetary appropriations and all such things, and by rigorously applying them, rendered a great service to education on all levels; I think, too, that in the long run the program of education which is based upon a high standard of material endowment and equipment, will have the best prospect of succeeding. When these material factors have been well provided for, it is a good thing to inquire as to the spirit of a school, the character as well as the teaching methods of the teachers, but not until then. We are in a period when there will be many pressures upon education. We shall have to be careful that tenure and academic freedom are conserved. We shall have to look out for short-cut ways of balancing budgets by over-increasing teaching loads, by budgetary revisions at the expense of the teachers and pupils. In the colleges we shall not be able to ignore the peril which lies in an over-emphasis of football, the recurrent temptation to base a program of self-help on considerations apart from intellectual ability. As an Association, we shall be compelled to examine the practices of the colleges in publicity and we should not stop until liberal arts education measures up to the publicity codes of doctors and lawyers, and recognizes the fact that a good school or college has pretensions which, as Miss Edgworth says in *Van Wyck Brooks' New England Indian Summer* "are intaglio rather than cameo," and we shall have to insist that field work, or student recruiting be lifted out of its present level of sales-talks methods that are cheap and smart to the level of professionally trained guidance. Not until we can assure ourselves that both on secondary school and college levels are we conducting our institutions and teaching as educated men and women should can we be satisfied. Tangible accrediting can never be surrendered as a function of this Association.

My third precept is that accreditation should never become entirely a function of either state or national governments. As we recognize the value in American education of secondary schools and colleges and universities which have never been tax-supported, so we recognize the value of accrediting which is intra-state and also inter-state, which, by subjecting such education to

objective scrutiny, can guard publicly supported education from political tyranny and mistreatment. That accreditation by state boards of education is important, I gladly admit. But these are times when, in the interest of education, there ought to be a survey or appraisal independent of state boards, in the realm of educational standards.

My fourth precept is that education in a democracy on all levels must preserve a proper ratio between cultural and vocational curricula. There is a magnificent purpose in the broadening of secondary curricula to include an increasing amount of the social studies and of vocational skills. Particularly in this moment of a defense program do we feel the importance of vocational training. But this may not be the first time that a magnificent purpose has motivated the launching of an educational program which has in the end proven to be an over-emphasis. Nearly every state in America today finds itself tangled up in a mess of cross purposes because institutions and programs were created for the purpose of rendering a specific educational function. What state board of education in the higher level would not gladly seize the opportunity to unscramble the educational omelet so as to organize a system of colleges and universities which could efficiently serve our needs today. Today this broadening is most apparent on the secondary level. So long as only 15 per cent of the graduates of high schools ever get to college we hear men saying that we must give the 85 per cent a curriculum designed to fit them for immediate entry into active life. More than that, I recently sat in at a conference where it was asserted that in our secondary schools we must study the situation in each community and arrange the curriculum to suit the vocational demands of that community. Just what kind of curriculum the high schools of the seaside resort will give, for even there not every boy will become a barber or a bartender, nor will every girl become a beautician, I don't quite know. In airplane towns there will be machine shops and radio shops, and so on. With the memory of ten years of unemployment still vivid, we must not only give the vocational training which the shifting and often temporary vocational demands are calling for, but we must channel youth from the grades to a job. The secondary schools of tomorrow will be tested not only for their excellence in teaching

but by their excellence in personnel guidance, and most important, by their excellence in securing employment.

There is much that is sensible in the broadening of secondary school curricula—but something tells me that with our American imitativeness we are in danger of going too far. May I point out various perils. When we ask why only 15 per cent of our youth go to college we are told that only that number can afford it. No one suggests that only 15 per cent are intellectually fit for college. Is it wise to organize a high school so that if a boy or a girl, because he cannot afford to go to college, must then choose a vocational type of curriculum? Here the new curriculum faces a dilemma. If every boy or girl who has the mental equipment to go to college found the way open, and chose the preparatory course, would the rest of the high school be willing to admit that the vocational courses, the immediately usable courses, represent a lower intellectual level? If the course does not represent a lower intellectual level, and I personally do not think that it should or does, but is designed simply for those who cannot afford to go to college, then is it wise for our educational system to aim at channeling the children of the poor into the trades? Should not education give a greater independence than that? Ought we not still try to make it possible that every bright and creative boy has the best kind of education? Should not education give a greater independence than that? I raise the question for I fear that we are approaching an unbalanced condition—we are getting too immediate, too contemporary, we are getting too much concerned with the bread and butter interests. I don't mean that in a snobbish way at all.

In the colleges and universities the same peril of unbalance is being reflected. We run around yelling slogans about preparing men and women for citizenship! I was assailed the other day because Beloit College hasn't a course on democracy. We, too, have the notion that as soon as some social or political lack appears we must organize new departments in colleges to meet the need. Usually we don't need anything of the sort. We need perspective, a sense of continuity, a sense of value. If we kept our heads we could see that there has been amassed a good deal of information about this physical universe and about methods of exploiting it for the welfare and happiness of men. Certainly college men

and women have had a large exposure to the scientific aspects of a modern world. In the last twenty years they have even had enough government, sociology, economics, psychology, to be quite expert in arranging this world so that we could make a good life in it.

Colleges, if they have failed, have failed not because they have been too much out of touch with the world, too immersed in unusable information, but rather because they have been too worldly, too contemporary, too interested in the operation of the world's machinery. In Saroyan's play, "The Time of Your Life," the policeman, frenzied at the disillusionment of life, cries, "What's the matter with us? This is a wonderful world. We ought to be happy in it." And the old sourdough who had been leaning against the saloon bar, straightens up and cries, "No foundations! No foundations all down the line."

The kind of world in which we live is going to need a larger contribution by great universities of research both for war and for peace. But it would be a mistake for the liberal arts colleges to conclude that their contribution is to be made at the expense of liberal arts training. Right now, if the average citizen had a better command of world history and of the forces working in world trade; if the average citizen knew more of the effect upon his life of industrial effort; if he were more aware of the problems and weaknesses of a free enterprise system unregulated by good social responsibility, the nation could face its present defense task far more efficiently than it can. With H. M. Tomlinson, writing in the *Atlantic Monthly* for April, 1941, we say that "We are weary of this blasting never-ending tramp of armed ignorance. . . . The days are not glorious. They are evil. They cruelly expose human folly, ignorance, wickedness and ineptitude." Therefore, we must not permit our eyes to be filled with the dust of immediate practicalities, for our objective is priceless for the safety, welfare and happiness of our national life.

A college will not have failed to serve America in this time of peril just because it didn't happen to have an R.O.T.C. Nor will a secondary school have to hang its head in shame if it hasn't given every boy or girl who didn't get to college a vocational course. A college will have failed if it will have lost sight of good teaching, and good teaching in a secondary school is still the

most important thing. Certainly if our high schools in the future will be like machine shops or bakeries, they will still recognize the need of having every boy or girl in touch with beauty, with good reading, familiar with hard use of brains.

"Charlie McCarthy" had it right when several hundred college presidents at the Metro-Goldwyn-Mayer Studios were given a special interview. Charlie, wearing a cap and gown, was asked by Edgar Bergen to say something about education. "Well, Mr. Bergen," said Charlie, "I've always thought that education is good for college people."

So this is my precept: Keep the balance; don't make a work horse of education. Manual skill and craftsmanship, yes; but only as a part. The mind is what we're after, brains, intellect, thoughtfulness. How America needs it today in the midst of an insane world! How it needs intellectual courage, not for 15 per cent but for 100 per cent of our youth, and for adult citizenship, too. Democracy is not saved simply by giving courses about it. Democracy is saved when our youth are made intellectually alive, when they respect facts, when they can recognize stupidity and dishonesty as deadly foes.

Men and women of our schools and colleges, I give you American youth; let's do the best by them that we can.

THE SOUTH TODAY

JAMES ALLEN TOWER

ASSOCIATE PROFESSOR OF GEOGRAPHY, BIRMINGHAM-
SOUTHERN COLLEGE

INADEQUATE leadership is a perpetual problem, and one particularly serious in troublous times such as these. Although here in America we have many capable leaders in national affairs, there is a distinct lack in local and regional leaders. This deficiency is particularly true of the South with its complex economic and social problems of many years' standing. The solution of community and regional problems requires the development of many trained and informed local leaders who can work out locally the adaptations necessary for this end.

How can we develop these leaders? The educational institutions of the South must train them in greater numbers than ever before and with more specific knowledge of the problems to be faced and their possible solutions. Birmingham-Southern College this past year started an experiment with this end in view. *The South Today* is a new, year course which has been established for this purpose. Its description in the college catalogue states:

Tutorial reading course on current developments in the South. Designed to acquaint the student with his home region, its opportunities, trends and problems in both their local and national settings; and to cut across subject and divisional boundaries to aid in the integration of knowledge. Preparation of brief monthly reports and of one long paper before May first required of each student. Monthly round-table discussions. Registration limited to ten or fifteen selected seniors.

Such experiments are not new in American educational institutions, and the philosophy underlying them is fairly well known. The American educational system is the greatest experiment in mass education the world has ever known. It has been undertaken with two aims in mind: to enable the individual to develop himself to get the most out of life, and to train an educated citizenry capable of making our democracy work.

Unfortunately, financial limitations have made it necessary to have such large classes that the teacher is usually overburdened

and can have too little contact with individual students. This situation has been particularly acute in the grade and high schools, with the result that teachers are forced to concentrate upon helping the handicapped pupils rather than those with considerable potentialities as students and as future leaders. Even in colleges and universities, classes for freshmen and sophomores are so large that most of the professor's attention must be devoted to the average rather than to the exceptional student, and this tendency affects at least partially the work in the junior and senior years. The greatly increased enrolment in college and university work in the last two decades has accentuated this situation. One result of this problem of numbers has been that our educational system has had to concentrate largely on the aim of developing a reasonably capable citizenry able to follow good leaders, but has not been able to perform as well the other aim of training unusually capable individuals who will furnish the leadership.

Since the liberal arts college of the type of Birmingham-Southern College has smaller classes than do larger institutions, it can thus have more intimate contact between faculty and students, and can pay more attention to this second function of training leaders. It is for this purpose that the new course, *The South Today*, is designed.

In organization and functioning this course is obviously a modification of the English tutorial system. The English system has long been noted for its ability to train leaders, but until recently no attempt has been made to train the mass of the population. Our attempt is to adapt the English tutorial system to American methods and needs.

Another feature of the course is its disregard for subject boundaries; its six semester hours of credit for the year may be used to satisfy requirements in English, Economics, History, Political Science, Sociology or Geography. The theory of "fusion" has been hotly debated in this country the last few years; it has even been tried out in grade schools with debatable success. The "fusion" theory is, essentially, that life is never seen from a single aspect corresponding to academic subject boundaries, but rather from several at a time. Our great social and economic problems are not to be solved solely by economists or sociologists, historians

or geographers, but instead by all these and many others together. The "fusion" theory assumes, therefore, that all of these separate subjects should be taught together as a unified whole. However, it forgets that to understand the whole one must also know the parts, and that to know these parts one must study them individually and separately. For this reason, the "fusion" work in grade schools has not been as successful as its advocates expected, and therefore has been dropped in many schools.

In the course, *The South Today*, the approach is from the other end. By their senior year the students should have had courses in the separate academic fields and so have learned their basic principles and approaches to a situation. As unusually capable students, it is hoped that they can begin in this course the integration of subject specialties in a broad scale approach to particular problems, a method which all adults must constantly develop throughout life. At the very least, the students in this new course will achieve a considerable knowledge of many Southern problems and trends in both their local and national settings.

In charge of the course the first year were the chairman of the three divisions of the college—Humanities, Natural Sciences and Social Sciences—and a committee composed of a representative of each department in which credit for the course was offered—English, Economics, History, Political Science, Sociology and Geography. This first year their duties were heavier than will be the case in the future, for it was necessary to set carefully the pattern and standards of the work. At a monthly meeting the bibliography for each new topic was worked out, with contributions from as many pertinent fields as possible. Minimum required readings were listed and other suggested ones were also included. All papers were read by the coordinator, the professor in charge, and usually by at least one other faculty member, with appropriate notations on them for use during the weekly conferences. In so far as possible the participating faculty sat in on the monthly round-table discussions, in addition to others who were invited to attend for specific topics. Care was taken to see that there were never more faculty members than students at a meeting. This year the time demand on faculty members other than the coordinator will be little more than attendance at the discussions, plus reading one or two papers per month.

Six topics were selected for reading this past year. These were: *What Is the South and What Are its Peculiar Problems?*, *The South's Resources*, *The Income Structure of the South*, *Agricultural Classes*, *Southern Industry and Labor* and *Proletarian Trends in Southern Literature*. In addition, there were a final summary paper evaluating the year's work and a long research paper.

At the beginning of the year, each student was furnished with a list of general background readings, plus the list for the current topic each month. At the end of the month, each was required to hand in to the coordinator a typed paper of 8-12 pages discussing the topics and integrating the reading for the month. This paper included the usual footnotes and bibliography, and was gone over carefully with the coordinator at the next individual weekly conference. To insure that the students had a common starting point, some of the references were required reading, but each was expected to read further along lines of individual preference.

Each month after the papers were in, there was a dinner meeting of the group as a whole, both of students and faculty. After the dinner there was a round-table discussion of the month's topic. This discussion, lasting two or three hours, was sometimes rather factual, but usually became a bit heated. Students argued with students and professors, and even professor with professor. Such animated meetings were the highlights of the year. Some students and faculty talked too much, and others too little; this situation was a definite problem, but rarely a serious one.

The research paper produced interesting results. There was wide variation in topics selected, from anthropology and politics to literature and sociology. The three best involved considerable original work; they dealt with *The Southern Tenant Farmer's Union*, *The CIO in the South* and *Ethnic Communities in Cullman County*. Most dealt with topics quite different from the academic subject in which credit was earned. It is hoped that some of these better papers will be reworked into publishable articles. Each student was required to defend his research paper in a special conference with two or three of the faculty.

The ten students taking the course were carefully selected by the committee. The records of the members of the coming Senior

class were studied, and twenty of the best were selected for further investigation. Among those not so selected were many excellent students not considered further because some member of the committee knew they would be unable to take the course by reason of academic requirements or outside work. The records of the twenty were studied, and each was asked if he or she would care to take it if invited. At a final meeting of the committee, twelve were invited to register for the course. One failed to do so because outside work would not permit him to devote sufficient time to the reading, and one dropped out at the end of a semester, thus getting no credit. The caliber of students selected is shown by the fact that eight of the ten were elected to Phi Beta Kappa membership. One was president of the student body, and two were editors of college publications.

As a result of the first year's experience, certain modifications have been made this year. One change is in reading topics. The introductory *What Is the South and What Are its Peculiar Problems?* and *The Income Structure of the South* have been dropped as involving too much duplication; they have been replaced by *Southern Leadership* and *The Negro in the South*. Another change is in the conduct of the discussions; each time three students are selected to lead the discussion as a panel forum. Required readings tended to become too many; some of these have been omitted.

The value of the course has been shown in several ways. Its announcement aroused considerable interest in the community and led to a series of thirty weekly half-hour forum broadcasts from the college Radio Workshop over the facilities of a local network; these broadcasts were under the same title, *The South Today*. Many people in the community listened and thought these of value. A number of Juniors early expressed a desire to be selected for the course for the next year. In the final summary paper evaluating the year's work, some quite interesting statements were made by the participating students:

I have no solution for the problems of the South, but the course has accomplished its purpose. I know that those problems do exist. From the course which the college senior took at Birmingham-Southern College, she learned what were the inefficiencies of this region. She did, however, very little original thinking. That must be the next

step in educating the college students of the South to an understanding of their section. They must learn not only what its evils are, but they must also make an attempt to present a solution. No matter how naive, no matter how crude, how oversimplified, how inadequate, this attempt will be a definite beginning. From such studies, from such beginnings will come the intelligent leaders and the educated followers who will mold The South Tomorrow.

When I began the course of the present-day South and its problems, I was little acquainted with the questions which were later to arise in the class discussions. . . . Problems, problems, problems—every paper deals with problems and overlooks the finer aspects of southern life entirely. A knowledge of these problems is needed for progress, but a onesided picture should not be given. And that is exactly what happened to the course!

This course has a place on the Southern curriculum. I say this for two reasons: first, the method; second, because of the content. I believe that there should be other courses taught in a like manner for upper division students. As for the content, this course comes nearer my idea of what a college education should mean—should be—than any course I have had. . . . In short, the contact with the faculty and students in the discussions, the hard work and thorough study of a subject in which I was already deeply interested, have combined in this course to provide the highlights of my undergraduate career.

This is definitely not "bosh" nor "apple-polishing"! I have fretted and fussed all year about the work and the papers, but I believe that I have come out with more knowledge than I have received in any other course. New fields of reading have been opened for me, and I feel the urge to read a great deal more and to observe my section more closely. Henceforward, my criticism will be constructive. I am fitted for an effective and meaningful life in the region in which I live.

These various reactions, community and student, indicate the value of the course, and it is being continued. Birmingham-Southern College feels that in its new tutorial reading course, *The South Today*, it is taking a step forward in the direction of training more and better Southern leaders who can and will make their contributions to the solution of both southern and national problems. It will watch with interest the records of these students.

COLLEGE PUBLICITY IN THE UNITED STATES

(A BOOK REVIEW)

W. A. MACDONALD

EDUCATION EDITOR, *The New York Times*

COLLEGE publicity has so grown and improved in the last quarter of a century that it justifies a book about itself, and Dr. Benjamin Fine has written one. He has done it on the basis of his own experience on two sides of the fence, and through long and patient research as well. For there are two sides of the fence, the college side and the newspaper side, and sometimes it is necessary to stand on tiptoe to see over the top. Certainly without the double view neither a philosophy nor an intelligent practice of the subject is possible.

In his book, *College Publicity in the United States*,* Dr. Fine has taken care of both. Tracing the growth of publicity for higher education, he unfolds its evolution from questioned beginnings to the point of its present respectability. Doubts as to the right and duty of the colleges to speak for themselves have been cleared away. The colleges owe an accounting to the people who support them. They have a right to give that accounting in the most effective possible way, a matter that calls for certain techniques.

Lest there be confusion regarding what is publicity and what is propaganda Dr. Fine gets down to definitions at the very beginning.

Publicity, according to Webster's *New International Dictionary* (unabridged) is "information with a news value designed to advance the interests of a place, person, cause or institution, usually appearing in public print." Propaganda is defined as "any organized or concerted group, effort, or movement to spread a particular doctrine or system of doctrine or principles . . . now, often secret or clandestine dissemination of ideas, information, gossip, or the like, for the purpose of helping or injuring a person, an institution, a cause."

* *College Publicity in the United States*, by Benjamin Fine. Bureau of Publications, Teachers College, Columbia University, New York, 1941; pp. xi, 178. \$2.35.

And whereas propaganda may be considered publicity, yet not all publicity is propaganda, says Dr. Fine.

Good college publicity consists in giving to an interested public usually through the medium of the press a true report of what an institution is doing to justify continued support from those who contribute to it in their belief in the ideal of education. But college publicity doesn't always do this. "My outstanding criticism of the general run of college publicity," Dr. Fine quotes one newspaper editor as saying, "is that entirely too much attention is given to trivial and unimportant stuff, while real news, often of Page One magnitude, lies neglected in a dusty, smelly corner of a laboratory or in the austere precincts of some strictly academic professor's study."

There is more than a little truth here. Quite a while ago the best newspapers discovered that there was more news on the campus than could be found in the lurid and the picturesque. They found out that things were happening in college laboratories and in classrooms that were important in the physical sciences and significant in the spiritual development of the world. With this realization some newspapers went so far as to create departments in which the news of education should have its proper representation. They assigned experienced men to report and consider the news of higher institutions and the public schools.

The colleges responded and publicity programs grew in extent and in intelligence. Dr. Fine's study shows that between 1900 and 1909 there were four college publicity offices. From 1910 to 1919 thirteen more were organized; and between 1920 and 1929 eighty-three more were added to the list. One hundred and thirty-four were founded in the years 1930-1938. Now about 85 per cent of all American colleges and universities maintain some form of publicity bureau, although only 50 per cent of these departments operate on a full-time basis. Dr. Fine wants to see the number increase. Also he wants to see many of them do better work, for the fact is inescapable that much college publicity is still badly done. Many bureaus are poorly staffed and handicapped by inadequate funds. Too often they do not know how to present their material to the press in usable form. They send out stories single-spaced, written on both sides of the paper, lacking definite release dates and trivial in content.

In fact—although Dr. Fine does not drop his reserve to say so—the reviewer takes the liberty of asserting from his own far-from-sheltered experience that many are awful. Inasmuch as Dr. Fine analyzed about 400 releases for the purposes of his study and has probably read thousands beside, it is conceivable that he may have some fairly strong ideas on the subject himself, although, fortunately, any seasoned observer must also be aware that an important nucleus of college publicity is already superbly good.

At any rate he has given a well-rounded picture of his subject. He has treated on the nature of college publicity, its relation to the student and society, the history and present status of publicity programs, the objectives, the attitudes of college presidents, the facilities of organizations and the kinds and numbers of people employed therein, the preparation of material for the press with examples of how to do it and how not to do it.

Altogether Dr. Fine does an able job. His dissertation on the fundamental philosophy of college publicity is sound. His knowledge of good and bad practices is extensive. His practical illustrations and suggestions will find a welcome and fill a need on many a college campus. It was time for such a book and here it is.

FORTY YEARS OF CARNEGIE GIVING: A REVIEW

GILBERT W. MEAD

PRESIDENT, WASHINGTON COLLEGE

WHEN the present writer was a boy of fifteen, he saw and entered his first Free Public Library. He had moved from a coal-mining village in Western Pennsylvania to one of the steel-manufacturing towns near Pittsburgh, where a few years before Mr. Andrew Carnegie had started his experiment in educational and social philanthropy. "The Library," as it was universally called by the steel-workers and their families who made up the city, was not largely (or even principally) a repository for books and periodicals. Less than a third of its space was so used. The rest was gymnasium, swimming pool, game-rooms, music hall auditorium, with pipe organ and (outside) tennis courts. It was, and still is, in that city, the community center. A long stone's throw from mills which gave Andrew Carnegie his fortune, it still stands bathed in the murky smoke of the stacks and furnaces which it overlooks, but with a record of forty years of service to the working men of that community.

One boy at least, who tried to exhaust the library shelves in the next three years before he entered college, has personal reason to thank a man he never saw. To that community his gift seemed an immense sum. In the history of his forty years of giving through himself and his trustees, it is one of the very minor items.

Andrew Carnegie created only a mild sensation when he published an article in 1889 on the disgrace of dying rich. When he sold his company in 1901 he had \$300,000,000 and the desire to give it away. Merely giving it would be easy; the problem was to give it most wisely, both as to principal and accumulated interest. Toward the end of his life, Mr. Elihu Root said to him, "You have had the best run for your money I have ever known." By the time of his death in 1919, he had given away \$311,000,000. The trusts he established have distributed \$368,000,000 more. The organization and operation of these trusts, and the disposition made of his money during his lifetime by Mr. Carnegie form the material of which the Secretary of the Carnegie Cor-

poration has constructed an authoritative—and at the same time readable—volume in his *Forty Years of Carnegie Giving*.*

Dedicated very appropriately to President Frederick P. Keppel, who has headed the Carnegie Corporation for the last eighteen years, the book gives exactly and concisely just the information promised in its title. Mr. Lester makes clear at the start that he is not writing a biography of the great philanthropist, nor a running account of the course of his giving. Rather, he gives in concise form and in order, the salient facts concerning each of the Carnegie trusts and enterprises—about thirty of them in all; the motivation, the execution of each plan, the individuals who have directed and advised in the operation of the organization, and a summary of the grants made by each from its foundation to the end of the fiscal year 1941. It is the summation of the figures given here which brings the staggering total of more than three quarters of a billion dollars in educational philanthropy since 1901, to which the honored name of Carnegie can be properly applied.

The second part of the book reveals philosophy as well as fact. It is a collection of Mr. Carnegie's Instruments of Gift in the establishing of his various benefactions, and selections from other related documents. Here can be seen the mind of the man at work in his effort to dedicate to the betterment of his neighbors the wealth which he felt had come to him through their labors as well as through his own. He is revealed as a man who considered carefully, thought deeply and planned wisely. He can be seen as one who watched with interest the operations of his trusts, and increased his benefactions when they proved their soundness of plan and operation.

In philanthropy, it appears that the generation of Carnegie has vanished, as the accumulation of great personal fortunes has declined. What he did was wisely done, and what he left has been wisely administered, as can be seen from Mr. Lester's figures, which indicate that after the distribution of \$379,000,000, the assets of the Carnegie trusts, as of 1941, still stand at

* *Forty Years of Carnegie Giving*, A Summary of the Benefactions of Andrew Carnegie and of the Work of the Philanthropic Trusts Which He Created. By Robert M. Lester. Charles Scribner's Sons, New York, 1941, pp. xi, 186.

\$319,000,000. Mr. Carnegie had the long vision and declared, "My desire is that the work which I have been carrying on, or similar beneficial work, shall continue during this and future generations." This keynote of enduring vitality is maintained by Mr. Lester's treatment of the whole magnificent story as being only the *first* forty years, whose end, he says, "cannot now be fully described, because the end is not yet." Possibly when 1951 comes, and a Carnegie semi-centennial of his philanthropy is celebrated, another chapter will be added to this present book, as the record has then lengthened.

AMONG THE COLLEGES

A LLEGHENY COLLEGE held on October 24, 1941, a celebration in recognition of the ten years of service of Doctor William P. Tolley as president of the College. The speakers outside of the alumni group included President William H. Cowley of Hamilton College, President Constance Warren of Sarah Lawrence College, President Arlo A. Brown of Drew University, Dean Earl J. McGrath, of the University of Buffalo and Executive Director Guy E. Snavelly of the Association of American Colleges.

THE COLLEGE OF WOOSTER observed its 75th Anniversary on October 16-19, 1941. The program was planned to demonstrate the validity of the liberal arts as an educational ideal. A series of addresses was offered by distinguished alumni of the institution. The series concluded with an address on "The College in a Chaotic World" by Chief Justice Carl V. Weygandt, '12, of the Ohio Supreme Court. Governor Raymond Earl Baldwin of Connecticut and Dr. Guy E. Snavelly, executive director of the Association of American Colleges, addressed the Anniversary dinner.

DENISON UNIVERSITY dedicated a \$300,000 Life Science Building on October 17, 1941, for the use of the departments of biological sciences and psychology. It is a four-story Georgian style structure given by Miss Ida Frances Doane, South Orange, New Jersey. Equipped with small laboratories for individual experimentation, large laboratories for biology, bacteriology, comparative anatomy, histology and psychology, a greenhouse, a museum and facilities for visual instruction, the building ranks with the finest in any small college in the United States.

LIVINGSTONE COLLEGE received \$25,000 from the A.M.E. Zion Church, the College's supporting denomination. It was erroneously reported in the October BULLETIN that this gift came from the A.M.E. Church.

MACALESTER COLLEGE has established a system of retirement allowances for faculty members.

MACALESTER COLLEGE, after two years of careful experimentation, has announced that the core of its curricula for all students will henceforth be a sequence of courses in citizenship. The freshmen will have an option of a five-hour course in the Humanities or a combination of two courses, one in history and the other in religion. The sophomores have a choice between "Social Forces Moulding America" and "Government and the Economic Order." In the third and fourth years, the juniors and seniors are expected to devote most of their time and energies to the mastery of their major subject. But the interest of good citizenship will not be neglected. In the senior year, all seniors are invited to participate in a seminar entitled "An Inquiry into the Fundamentals of Thought and Conduct."

MOUNT UNION COLLEGE has received as a gift the estate of Mrs. Catherine Dussel at 1330 South Union Avenue, Alliance, Ohio. This gift includes the house and two acres of beautifully landscaped grounds and gardens.

ROANOKE COLLEGE dedicated the Lucas Chemistry Building on October 22, 1941.

THE ONE HUNDRED SEVENTY-FIFTH ANNIVERSARY OF RUTGERS UNIVERSITY was celebrated by an Anniversary Convocation on October 11, 1941. Many distinguished educators participated in the ceremonies. The principal addresses were delivered by Dr. Robert Clarkson Clothier, president of Rutgers University and by Clarence Addison Dykstra, president of the University of Wisconsin. These addresses—"Toward Survival" and "After Survival—What?"—appear in this issue of the *BULLETIN*.

ST. AMBROSE COLLEGE dedicated the new Library Building on October 24, 1941.

THE UNIVERSITY OF DENVER and **THE MARSHALL FIELD FOUNDATION** jointly announce the establishment of the **NATIONAL OPINION RESEARCH CENTER** at the University. The Center, which will conduct opinion polls similar to those of Dr. George Gallup, is directed by Harry H. Field. The board of directors include: Caleb F. Gates, Jr.; Gordon W.

Allport, Harvard University; Hadley Cantril, Princeton University; Douglas P. Falconer, Director of the Field Foundation, Inc.; J. Quigg Newton, Jr., Secretary to the Board of Trustees, University of Denver; Samuel A. Stouffer, University of Chicago; Louis S. Weiss, Secretary of the Field Foundation, Inc. The Center will train several hundred interviewers who will undertake polls on subjects of importance to the people of the country. Mr. Field is assisted by Mr. F. Douglas Williams and Mr. William Salstrom, both experts in the field of statistical analysis.

WITTENBERG COLLEGE is recipient of an anonymous gift of \$50,000 to be used to build a north wing to the Zimmerman Library so that additional stack room and additional reading space may benefit students. The gift boosts alumni contributions to \$113,000. A financial campaign for \$1,200,000 is in progress since January, 1941.

NEW COLLEGE PRESIDENTS

- Albertus Magnus College, New Haven, Connecticut. Sister Uriel.
Clarke College, Dubuque, Iowa. Sister Mary Ambrose.
Cumberland University, Lebanon, Tennessee, L. L. Rice.
Dillard University, New Orleans, Louisiana. Albert W. Dent, superintendent, Flint-Goodridge Hospital, New Orleans.
Emory and Henry College, Emory, Virginia, Foye G. Gibson, pastor, First Methodist Church, Pulaski, Virginia.
Franklin and Marshall College, Lancaster, Pennsylvania. Theodore A. Distler, dean, Lafayette College, Easton, Pennsylvania.
Montana State University, Missoula, Montana. E. O. Melby, dean, School of Education, Northwestern University, Chicago, Illinois.
Regis College, Weston, Massachusetts. Sister Honora.
St. Joseph's College, Portland, Maine. George Hermann Derry, former president, Marygrove College, Detroit, Michigan.
St. Lawrence University, Canton, New York. Edward J. Noble.
Sioux Falls College, Sioux Falls, South Dakota. Barrett Lowe.
Southwestern Louisiana Institute, Lafayette, Louisiana. Joel L. Fletcher.
Texas College of Arts and Industries, Kingsville, Texas. J. L. Nierman (acting).
University of Utah, Salt Lake City, Utah. LeRoy Cowles.
University of Vermont, Burlington, Vermont. John S. Millis, dean of administration, Lawrence College, Appleton, Wisconsin.
University of Wyoming, Laramie, Wyoming. J. L. Morrill, vice-president, Ohio State University.
West Virginia Wesleyan College, Buckhannon, West Virginia. Wallace B. Fleming (acting).
Whitman College, Walla Walla, Washington. Winslow S. Anderson, dean, Rollins College, Winter Park, Florida.
Wilberforce University, Wilberforce, Ohio. R. R. Wright (acting), A.M.E. Bishop and a former president.

ADDITIONS TO THE OFFICE LIBRARY

Abstracts of Dissertations Presented by Candidates for the Degree of Doctor of Philosophy. Summer Quarter, 1940. The Ohio State University, Columbus. 1941. 665 p.

BABCOCK, F. LAWRENCE. *The U. S. College Graduate.* "Herein a statistical report on the status of living U. S. college alumni (and alumnae)—who they are, how and where they live, what they earn, and at what work." Based on research conducted by TIME. Macmillan Company, New York. 1941. 112 p. \$1.50.

BRADLEY, PHILLIPS, Chairman, Committee on Materials for Teachers in International Relations. *American Isolation Reconsidered.* American Council on Education, Washington, D. C. 1941. 208 p. \$.50.

———, *The Teachers and International Relations.* American Council on Education, Washington, D. C. 1941. 19 p. \$.10.

Conversational Spanish for the Army Air Forces of the United States. The Air Corps Spanish Project, Work Projects Administration. Hastings House, New York. 168 p. \$.75.

EELLS, WALTER C. *Accreditation Requirements for Junior Colleges.* Wall Chart. American Association of Junior Colleges, 730 Jackson Place, Washington, D. C. Size 24" x 38". 50 cents per copy, prepaid. 35 cents per copy in lots of 5 or more sent to one address. Stamps acceptable.

FINE, BENJAMIN. *College Publicity In The United States*, Contributions to Education, No. 832. Bureau of Publications, Teachers College, Columbia University, New York. 1941. 178 p. \$2.35.

ROULKE, ROY A. *The Sinews of American Commerce.* Dun & Bradstreet, Inc., New York. 1941. 418 p.

HENRY, EDWARD A. *Doctoral Dissertations Accepted by American Universities: 1940-1941.* Number 8., Compiled for The Association of Research Libraries. H. W. Wilson Company, New York. 1941. 142 p. \$2.50.

KNIGHT, EDGAR W. *Education in the United States.* Second Revised Edition. Ginn and Company, New York. 669 p. \$3.40.

- KYTE, GEORGE C. *The Principal at Work*. Ginn and Company, New York. 1941. 496 p. \$3.25.
- LESTER, ROBERT M. *Forty Years of Carnegie Giving*. Charles Scribner's Sons, New York. 1941. 186 p.
- LINDEGREN, ALINA M. *Education and Service Conditions of Teachers in Scandinavia, The Netherlands and Finland*. Bulletin 1940, No. 9. U. S. Office of Education, Washington, D. C. 1941. \$20.
- LLOYD-JONES, ESTHER AND FEDDER, RUTH. *Coming Of Age*. Whittlesey House, McGraw-Hill Book Company, Inc., New York. 1941. 280 p. \$2.50.
- MELTZER, GILBERT. *The Beginnings of Elmira College—1851—1868*. The Commercial Press, Elmira, New York. 1941. 146 p.
- NORTHUP, CLARK S., Editor. *Representative Phi Beta Kappa Orations*. Second Series. The Elisha Parmele Press, 1927. 553 p.
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- . *Representative Phi Beta Kappa Orations*. Second Edition. The Elisha Parmele Press, 1930. 500 p.
- PRICE, LOUISE. *Creative Group Work on the Campus*. A Developmental Study of Certain Aspects of Student Life. Contributions to Education No. 830. Bureau of Publications, Teachers College, Columbia University, New York. 1941. 437 p. \$3.25.
- SMALLWOOD, WILLIAM MARTIN. *Natural History and the American Mind*. Columbia Studies in American Culture, No. 8. Columbia University Press, New York. 1941. 445 p. \$4.25.
- STRANG, RUTH. *Group Activities in College and Secondary School*. Harper & Brothers, New York. 1941. 361 p. \$4.00.
- TODD, J. EDWARD. *Social Norms and the Behavior of College Students*. Contributions to Education, No. 833. Bureau of Publications, Teachers College, Columbia University, New York. 1941. 190 p. \$2.10.
- ZIEMER, GREGOR. *Education for Death. The Making of the Nazi*. Oxford University Press, New York. 208 p. \$2.00.

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